

15c Per Copy  
\$6 Per Year

# the <sup>NATIONAL</sup> Jewish Post

Published  
Weekly

"If You Let The People Know, They Can Act Intelligently"

Friday, January 4, 1957

A NATIONAL NEWSPAPER

Registered as Second-Class Matter,  
Post Office, Indianapolis, Indiana.

VOLUME XII — No. 19

## Have Been Embarrassed In Past

### Israel Diplomats To Be Taught Jewish Religious Subjects, Too

TEL AVIV (NJP)—Israeli diplomats abroad, a great majority of whom are from the non-religious Mapai (Socialist) Party, will hereafter be well versed in matters of kashrut and other Jewish laws and traditions.

A course of study on this and other Jewish questions which might be asked the diplomats by Jews in the communities where they are stationed, will be a prerequisite for posts abroad, it was learned.

## May Decide Future of Butcher Shops

### Supermarket Meat Kashrut Debated

By DAVE GOODWIN

National Jewish POST Correspondent

MIAMI BEACH, Fla.—The future of kosher butcher shops throughout the country may well be determined within the next 30 days.

The Union of Orthodox Rabbis of the United States and Canada is delving into the question of kashrut in general and, more specifically, whether or not supermarket chains threaten Jewish life by opening kosher meat departments.

Also being considered is the question of UOR's adopting rulings to protect the independent butcher.

A three-rabbi committee has completed hearings on the question here and will report its findings to the parent body this month.

MIAMI is considered a test tube on the supermarket question because Food Fair, a vast chain with stores along the Eastern seaboard, has opened three kosher butcher shops here and is reported considering opening more.

The local hearings were originally scheduled to be a "din Torah" to hear charges of kashrut violations by Food Fair. However, one of the parties involved, Rabbi Joseph Rackovsky, declined to appear on the grounds that one of the UOR committee members was not impartial, having previously criticized him and Food Fair.

RABBI RACKOVSKY is executive director of the Greater Miami Vaad Hakashrut which supervises Food Fair's kashrut. The POST learned that another UOR committee is expected to dig deeper into the question of kashrut violations by Food Fair, and that Rabbi Rackovsky has agreed to attend those sessions.

IRONICALLY, the tense, emotional hearings were held just

days after announcement that Miami's chaotic kashrut situation would be overhauled by creation of a new United Bala-batim Vaad Hakashrut which is to become the sole body dealing with local kashrut matters.

The kosher butchers' association here asked the UOR to rule food chains ineligible to operate kosher meat shops on the grounds that such "unfair" competition would put the independent butchers out of business, thus erasing a "Jewish institution."

Two officers of the New York kosher butchers' group are said to have pledged support of its 3,000 members in fighting the chain store kosher movement.

The hearing, conducted by Rabbis Eliezer Silver of Cincinnati, Pinchas Teitz of Elizabeth, N. J., and Chaim Zimmerman of New York, heard bitter charges against both Food Fair and Rabbi Rackovsky.

A FORMER employee of Food Fair's kosher shops claimed that conditions at the markets make it almost impossible to assure kashrut and that he witnessed several actual violations. Rabbi Rackovsky came under heavy attack of four other Orthodox rabbis for nearly every phase of his activities with Food Fair.

Additional hearings will also be held in New York, where meat experts, religious and consumer groups will testify.

## Would Have Created Strong New Liberal Party

### Merger of Friends of Israel, Independent Zionists Dropped

By CHARLES ROTH

Executive Editor, National Edition

NEW YORK—A month of negotiations on a possible merger between the newly formed Independent Zionist Group, an off-shoot of the Zionist Organization of America, and Henry Montor's American Friends of Israel, ended fruitlessly here.

As a result, the Independent Zionist Group, whose temporary chairman is Judge Louis E. Levinthal, a past president of the ZOA, is going ahead with plans for a national organization convention next month.

The merger negotiations broke down over the refusal of the Montor group to become a part of the World Zionist Organization. AFI leaders felt that it should continue to welcome to its ranks non-Zionists who wished to aid Israel.

The POST learned that there was heavy pressure from a considerable number of leaders of the ZOA to consummate the merger, which would have set up a strong new liberal Gen-



Montor

eral Zionist body in the United States. The Independent group, led now by a provisional committee of 60, hopes to draw several hundred representatives of their point of view from over the country to their convention. The convention will elect officers, ratify a constitution, and formulate policy.

WHEN ASKED who was supporting them in Israel, Jacob Alkow, a leader of the group, said that the Independents do not want the sympathy of any group in Israel. "Our group has both General Zionists and Progressives in it," he said.

The group will be part of the World Confederation of General Zionists and will continue to support projects of the General Zionists and Progressives in Israel. However, the group will not be identified with the General Zionists or Progressives in Israel.

Though the names of Judge

Levinthal and Shapiro of Cleveland have been mentioned as candidates for the presidency, Shapiro seems the likely choice as Judge Levinthal may not be available.

EARLIER THIS year the AFI hurriedly dropped plans for opening offices in key cities throughout the United States. The American section of the Jewish Agency took a "negative position" toward the AFI (NJP, March 3, '56). The group presently is providing the funds for the construction of the Eliezer Kaplan School of Economics at the Hebrew university.

The Independent Zionist group of America was tentatively formed at an oneg shabbat (NJP, June 22, '56) in New York, at which time it passed a resolution expressing the view that Zionist groups in the diaspora "should refrain from affiliation or identification with any Israeli political party . . ."

AMONG MEMBERS of the provisional committee of the group are Dewey Stone, Fred Monossori, Benjamin G. Browdy, Sol Luckman, Philip Lown, Ben Harris, Irving Norry and Rabbi Isidor Breslau.

## Synagogue Youth Support Integration

WASHINGTON (WNS) — By a unanimous vote, with one Southern delegate abstaining, the national convention of the youth group of the United Synagogue of America (Conservative) adopted a resolution calling for racial integration in the public schools.

## Jordan Bars Daughter Of Margaret Mead

JERUSALEM (WNS) — Because she admitted to an Arab legionnaire that she could speak Hebrew, the 17-year-old daughter of the noted American authoress and anthropologist Margaret Mead has been denied making a pilgrimage to Bethlehem on Christmas Day.

A Protestant, the young lady was stopped at the Mandelbaum Gate, entry post to the Old City of Jerusalem, with a query whether she spoke Hebrew and whether she was a student at the Hebrew University. When she answered both questions affirmatively the guards turned her back, marking her passport "suspected of being a Jewess."

## ISRAELI OFFICIALS SILENT ON NEW U. S. MIDEAST PLAN

NEW YORK (NJP)—The reaction from top Israeli officials in New York to the plan for U. S. moving into the Mideast picture, was still silence.

Caught unawares, Israeli diplomats are studying the plan carefully, but expressed surprise that Secretary of State Dulles did not even hint at this program in the hour and a half discussion he held with Golda Meir and Abba Eban Friday in Washington.

The new Dulles program calls for the Eisenhower Administration to ask Congress for authority to use political, economic and, if necessary, military force to oppose any Soviet aggression in the Middle East.

IN THE WASHINGTON conference, Dulles indicated to the Israeli officials his belief that there is no immediate possibility for a permanent settlement

between Israel and her Arab neighbors, particularly Egypt. "There weren't very many questions on the Middle East left out of our discussion," Mrs. Meir told reporters. "We had a very broad and thorough discussion of matters of interest to both countries in our area."

ON THE WITHDRAWAL of Israel troops from the Sinai and Gaza, Secretary Dulles suggested Israel should comply with the United Nations resolution on this subject, The POST learned.

## Would Divert Funds She Receives From Private Sources

### Time Man Urges Israel Aid Arabs Financially

By TIM BOXER

City Editor, Chicago Edition

CHICAGO (NJP) — A Time magazine official has called upon Israel "to contribute some of the \$200 million a year they currently receive from private sources in the United States alone for the development of the Middle East of which they are a part."

John Scott, 44, assistant to the publisher of Time, added:

"I can think of no gesture on their part better calculated to assuage the hostility and suspicion of their neighbors."

Addressing a round table at the Library of International Relations, the newspaperman suggested that the Gaza Strip remain in Israeli hands, that oil pipeline royalties be given to Israel, and that Arab refugees be resettled in the Tigris-Euphrates valley.

Another major suggestion put forth by Scott was the amalgamation of Iraq, Jordan, and possibly Syria, into one unified state.

Such a proposal, he pointed out, was advanced several years ago by H. F. Jamall, former Iraqi prime minister, but was vetoed by State Secretary Dulles because "the Israelis wouldn't like it."

## ARAB CENTER ATTORNEY HAS TOP POST AT INAUGURATION

By LILLIAN LEVY

Washington Bureau Chief

WASHINGTON, D. C. — The Secretary for President Eisenhower's Inaugural Committee is registered with the Department of Justice as legal counsel for the Arab Information Center. The Center is a foreign agency organized to lobby for the Arab League.

Douglas Whitlock, of Terre Haute, Ind., acknowledged his affiliation with and employment

by the Arab Information Center, but insisted that his work with the agency is non-political in nature. He said he merely advises his clients so that they may conduct their activities within the laws of the United States.

Mr. Whitlock found nothing incongruous in his representation as counsel for the Arab Information Center and his position as Secretary to the Inaugural Committee and said:

"Certain people are trying to make too much of my association with the Arab Information Center"

Whitlock served as executive director for the 1952 campaign tour of the Republican National Committee and later was liaison between the 1953 Inaugural Committee and the Republican National Committee.

JAN

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# Key to New York

By **CLAIRE R. ARONSON**

Mrs. Aronson can be reached at 134 Shoreward Drive, Great Neck, Long Island — GReat Neck 2-3252J

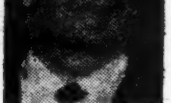
A VISITING NEW YORKER'S VIEW of Jewish life in West Coast film capital: Dynamic growth of Jewry out here is dramatically illustrated by impressive million dollar Los Angeles Community Council Building at 590 Vermont Ave. Tribes of Israel motif in entrance of lobby floor graphically symbolizes unity of L. A. Jewish community. Administrative offices of most major Jewish groups are housed in building—congregations, schools, welfare and fund-raising agencies, community centers, Zionist and pro-Israel organizations and youth groups. Building facilities include meeting rooms, library, visual aids, cafeteria and catering service.



Mrs. Aronson

COUNCIL, headed by Judge Stanley Mosk, embraces over 400 organizations in Los Angeles metropolitan area, serves as a co-ordinating agency and spokesman for Jewish community, directs fund-raising welfare and educational needs. Latest responsibility is financial upkeep of 20 Hungarian emigre Jewish families who are coming to city under community assurances. Julius Diano is executive secretary of Council. Place of women is highlighted by first v.-p. Mrs. Jacob Karp.

EXTENSIVELY TRAVELED Dr. Max Nussbaum, rabbi of Hollywood's Temple Israel, American Zionist Council head, considers Los Angeles Jewish Community Council unique in organized Jewish life in America and nearest thing to a "Kehillah." In his 12 years as rabbi since coming from Germany, Dr. Nussbaum has seen rapid growth of L. A. to second largest Jewish community in country.



Nussbaum

The number of synagogues here has expanded to over 70, the Jewish educational system has been enlarged to reach over 20,000 students, including Day Schools and Hebrew High Schools. Two rabbinic schools, one of Hebrew Union College and the other of Jewish Theological Seminary, have been established. Hebrew is taught in city Fairfax High School and in Junior High and a Hebrew Chair has been established at UCLA.

VITALITY OF JEWISH LIFE now attracts Jewish professional men from all over United States to serve in various fields—as rabbis, teachers, educators, writers and community workers. On Jan. 1 former Chicagoan Professor Morris Leibman, Histruth Ivrit prexy, author of surveys and books on Jewish education, and administrator for more than a quarter of a century, became executive director of 21-year-old L. A. Bureau of Jewish Education. He succeeds Dr. Samuel S. Dinin, newly appointed Dean of University of Judaism, sponsored by Jewish Theological Seminary. . . . Newly arrived Rabbi Sidney S. Guthman left what could have been life-time post in San Antonio, Tex., to become spiritual leader in suburban Encino of recently dedicated Valley Beth Shalom Synagogue.

FORMER NEW YORKER Rabbi Rudolph Lupo, Italian Seminary graduate, is librarian of Peter Kahn Community Library, next door to Community Council Building. Library contains many outstanding collections including comprehensive Dr. Neche's Pirke Avot collection, recently dedicated Judge Ben Rosenthal Human Relations Section, private collections of rare books donated by Justin G. Turner, periodical portion sponsored by Charlotte and Charles Krown.

JEWISH BOOK MONTH COMMITTEE is headed by well-known retired social worker former Chicagoan Dr. Phillip Serman whose 76th birthday was just celebrated. . . . In tribute to West Coast growth No. 16 issue of The Reconstructionist magazine was published as special West Coast issue edited by number of West Coast Reconstructionists, including Rabbi Harold Schulweis, Samuel C. Kohn, Rabbi Bernard Ducoff, Rabbi Alvin I. Fine, Rabbi Joshua Stampfer, Ralph M. Kramer, Rabbi Israel Chodos, Dr. Jacob Kohn, Rabbi Isaiah Zeldin, Dr. Nathan Hurvitz, and Rabbi Abraham Winokur.

SMALLER COMMUNITIES LIKE FRESNO, "Raisin Center" of world in fertile Joaquin Valley, almost in geographical center of California, reflect same growth in Jewish population and interest. Stockton-born Jewish Institute of Religion educated Rabbi David L. Greenberg, for 25 years spiritual leader of Fresno's Temple Beth Israel, saw Jewish community grow from 75 families to present 450, while rest of city's population doubled to about 108,000.

COMPLEXION OF JEWISH POPULATION changed mostly in last 10 years. A few old-time pioneers left are Hadassah's energetic honorary-president Mrs. Olga Lehmann whose son Erwin is now president of the Temple; retired businessman J. E. Schwartz, one of founders of newer Conservative Congregation Beth Jacob; automobile dealer Sam Davidson, furniture merchant Hyman Waxman, bank president and civic leader Leon Slater, in forefront of all community projects, and cotton rancher Sam Hamburger, whose seedling esrog tree, brought from Palestine and planted in Temple yard 35 years ago, was invaluable during war when impossible to import esrogim from Holy Land.

PRESENT FRESNO POPULATION includes large percentage of professional men, government workers and business managers like North American Aviation's Eugene Bock who came here a decade ago from Flushing, N. Y., with artist wife Clara and son Phillip. Though more families belong to Reform Congregation Beth Israel, Conservative Congregation Beth Jacob, led by president and businessman Alex Horvitz recently completed modern synagogue, and two years ago brought in well-known Chicagoan Rabbi Maurice A. Lasowick as spiritual head.

COMMUNITY AFFAIRS are under the general supervision of Jewish Welfare Federation and takes in fund-raising for 27 organizations, headed by busy communal worker Dr. H. M. Ginsburg, past prexy of B'nai Brith Grand Lodge No. 4 and former president of Temple, with Pharmacist Norman Rudy as v.-p.

WHAT TO DO • WHAT TO SEE • WHERE TO GO

## IN NEW YORK...



### COMING EVENTS

Sunday evening, Jan. 6. Testimonial dinner for Andrew N. Miller, sponsored by the Yeshiva and Mesivta Torah Vodaath at the Waldorf Astoria Hotel.

Monday evening, Jan. 7. Annual dinner-concert of the American Fund for Israel Institutions, at the Waldorf-Astoria Hotel, Park Ave. and 50th St. Robert Merrill, Jennie Tourel, Dimitri Mitropoulos, and 70 members of the New York Philharmonic Orchestra will be among guest artists. Tickets are \$100 a plate, completely tax deductible. Fund is at 2 W. 45th St.

Wednesday to Sunday, Jan. 9 to 13. Annual Hapoel Hamizrachi convention. Breakers Hotel, Atlantic City, N. J. Guest speaker, Minister Moshe Shapiro of Israel.

Sunday, Jan. 13. Fourth annual Star Night of the Ocean Parkway Jewish Center. Will feature Joey Adams, Eddie Cantor, Imogene Coca and others. Tickets start at \$3. For information, call GE 6-4900. The Center is at 550 Ocean Parkway, Brooklyn.

Tuesday, Jan. 15. Miss Dina Dorrone, star of the "Diary of Anne Frank," will be one of the guest artists to appear at a Women's League for Israel donor luncheon at the Waldorf-Astoria Hotel, Park Ave. and 50th St. Contact the League at CI 5-8742.

Tuesday, Jan. 15. UJA will use closed-circuit television to reach about 6,000 campaigners and contributors in 28 communities throughout the nation. The telecast will emanate from New York. Contact UJA, 165 W. 46th St.

Friday to Sunday, Jan. 25-27. Tenth annual Young Judea seminar, Teplitzky's Old Eng-

### National Organizations

Anti-Defamation League of B.E. 515 Madison Ave New York 22 NY Farband Labor Zionist Order 45 E 17th St. N. Y. 4-OR 3-5500 Jewish National Fund 42 East 68th St. New York 21-VA 6-3750 Kashruth Supervisors' Union 205 W 14th St. — AI 5-7330 National Community Relations Advisory Council 9 E 38th St. MU 5-1606 Union of American Hebrew Congregations 800 Fifth Ave RE 7-0200

lish Hotel, Atlantic City, N. J. Cost is \$17 per person (including bus fare). Contact Brooklyn Zionist Youth commission, 129 Pierrepont St., Brooklyn.

Thursday to Saturday, Feb. 21 to 23. Political, social and cultural aspects of the Middle East situation will be covered by specialists at the National Conference of the American Christian Palestine committee, Belmont Plaza Hotel, Lexington Ave. and 49th St.

### THEATRE AND MUSIC

"It's A Funny World," with Irving Jacobson and Diana Goldberg. Every evening, 8:30. Matinees, Saturday and Sunday, 2:30. Downtown National Theatre, Second Avenue and Houston Street.

A series of folk and square dancing for adults (over 18 years old), offered by the Educational Alliance, 197 East Broadway, every Sunday, 7:30 to 10:30 p. m.

"The Lonesome Ship" will open the Yiddish Folksbühne season at the Radin Theatre, 128

Stanton St., with a east of 30 including Morris Adler, Sara Stabin. Saturdays, 8:30 p. m., Sundays, 7:30 p. m. Matinees, 2:30. Week ends only.

### CULTURE

8:30 p. m., Tuesday, Jan. 15. Dr. David Neiman will speak about "Jewish-Arab Relations and Their Prospects" at the New School for Social Research, 66 W. 12th St. Admission, \$2.35.

Sunday, Jan. 27, 3 p. m. D. S. Rice of the School of Oriental and African Studies, University of London, will lecture on "Harran 2000 BCE—1956 CE" in the Grace Ramey Rogers auditorium of the Metropolitan Museum of Art, Fifth Ave. and 82d St.

### ARTS

Classes in Jewish cooking, by the Educational Alliance, 197 E. Broadway. Tuesday and Thursday evenings. For information, call GR 5-6200.

2:30 p. m., Mondays to Thursdays. Ben Basenko reads Sholom Aleichem stories in the original Yiddish over WEVD (1330 Kilocycles).

### NIGHT CLUBS RESTAURANTS AND CATERERS

### FARM FOOD

New York's Most Elegant Dairy Restaurant at Both Ends of Times Square 104 W. 10th St. — 142 W. 40th St. LO 4-1370 and JU 6-9369 FINEST ACCOMMODATIONS FOR PARTY GROUPS



## Looking Backward

### 20 YEARS AGO—1937

Three hundred Polish Jews emigrated from the port of Gdynia for an unnamed destination in South America. . . . The Soviet government agreed to admit 2,000 Polish Jewish families and 500 individuals into the autonomous Jewish territory of Birobidjan. . . . Two Jewish merchants in Magdeburg, Germany, were sentenced to four and six weeks in jail for inserting an advertisement in a local paper.

A British royal commission investigating terrorism in Palestine announced that it would conclude its hearings shortly, regardless of whether the Arabs, who boycotted the commission's investigation, came to present evidence.

### 15 YEARS AGO—1942

The Synagogue Council of America called upon all synagogues throughout the country to offer prayers for "a speedy victory of the principles of international right and justice for which our country is at war."

Swarms of starving Jewish children were reported roaming the Warsaw ghetto begging bread, the majority of them not only for themselves but for parents unable to earn a living.

### 10 YEARS AGO—1947

The Zionist Organization of America emerged as the strongest power in world Zionism after a World Zionist Congress in Basle, Switzerland, defeated a proposal by the Palestine Labor Party that Dr. Chaim Weizmann be named president.

The Irgun Zvai Leumi captured and flogged a British army officer and three sergeants, in retaliation for a flogging ordered by a military court against a 16-year-old Jewish youth sentenced to imprisonment for 18 years. . . . British soldiers conducting house-to-house searches in Natanya, Petah Tikvah and Rishon LeZion brutally beat many Jews, desecrated synagogues, looted homes and stole valuables. The troops were searching for the persons responsible for flogging the army officer and the sergeants. The Stern group killed Israel Levin, 25, convicted by an underground court of being a "provocateur, traitor and blackmailer" . . . Arab terrorists assassinated Sheikh Mohammed Zeinatti, for selling land to Jews.

### What's on the Air

Sunday, Jan. 6, 10:05 a.m. EST—"A House With 365 Windows"; first in series of four sermons by Dr. Abraham J. Feldman, president of Synagogue Council of America, on Message of Israel program, ABC Radio. Sunday, Jan. 6, 12:30 p.m. EST—"The Bridge," a story depicting incidents in the life of Thomas Mann, on Eternal Light program, NBC Radio.

### FIVE YEARS AGO—1952

Prayers for the German government were chanted for the first time since the war in a synagogue in Frankfurt-Am-Main, Germany. . . . Israel Prime Minister David Ben-Gurion admitted that his entire speech in which he charged United States Zionism with bankruptcy "may have been an error," and he gave assurances that he would be "more careful" in the future.

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# Orthodox Are Urged To Migrate To Israel

By JEANETTE BACHMUTH HERSCHAFT  
National Jewish POST Correspondent

NEW YORK — Israel's minister of Religious Affairs and Education called upon United States Orthodox Jewry to migrate to the Holy Land and thus strengthen the religious element there. "Come and help the religious fight there," Minister Moshe Shapiro said, referring to the internal quest to make life in Israel Orthodox.

Addressing more than 600 religious Jewish leaders who attended an Israel Bond dinner at the Waldorf Astoria, Shapiro, speaking Yiddish, assured the audience that while Orthodoxy has its problems with the non-Orthodox in Israel, the Jewish State was still the "only place in the world to live a truly religious life," and "that the Sabbath was the most holy kept in the world there."



Shapiro said, "We need funds to help them settle, he said. From Poland and North Africa the figure for entry into Israel for 1957 is 75,000. Israel bonds in the amount of \$360,650 were subscribed to at the dinner."

ADMITTING that the religious factions were sharply divided in Israel, yet all strived for the same essential goal of wanting her "truly Jewish," Shapiro stated that the groups sought not to fight the non-religious groups there but rather

to meet with them amicably "and win our points that way." He pleaded with U. S. Orthodox Jewry to come live in Israel and help in this dedicated task.

The religious yeshivas in Israel number 7,000, he stated, also pointing out that more than one third of Israel's youngsters 120,000 children attend religious schools.

MINISTER SHAPIRO opened his talk with the statement that 1 million immigrants are needed to help fortify Israel in the future. The people are around waiting to come . . . we need funds to help them settle, he said.

From Poland and North Africa the figure for entry into Israel for 1957 is 75,000.

Israel bonds in the amount of \$360,650 were subscribed to at the dinner.

Check for \$4,000 Already Sent to American Red Mogen David Adom

## Drive Goes Over Top By \$500

Contributions to The POST fund to purchase an ambulance for Israel's Red Cross, the Mogen David Adom, continued to arrive this week as the total mounted past the \$4,500 mark.

The goal for the drive was \$4,000, which is the cost of an ambulance equipped with every modern medical facility. A check in that amount was mailed this week to the American Red Mogen David for Israel, 225 W. 57th st., New York 19, N.Y.

The additional funds also will be sent to the American Red Mogen David. If at all possible, an attempt will be made to apply the extra money to one specific project, which also can be identified as something made possible by readers of The POST.

Contributions will, of course, continue to be accepted, and listed each week.

Heading this week's gifts was \$200 from the children of Temple Israel religious school of Minneapolis. This was followed by \$45.61 from the children of the Sunday School and Hebrew school of Congregation B'nai Abraham, Butler, Pa. The Bar Mitzva club of Congregation B'nai Jacob, Chicago, contributed \$30.

The other gifts this week follow:

Previously contributed...\$4,110.72

Children of Temple Israel religious school, Minneapolis, \$200

Children of Sunday and Hebrew schools of Congregation B'nai Abraham, Butler, Pa., \$45.61

Bar Mitzva club of B'nai Jacob congregation, Chicago, Ill., \$30

Carl Marshin, Seattle, Wash.; Temple Beth El religious school, Utica, N.Y.; students of Hebrew Academy of Savannah, Ga., each \$10

Collected by Mrs. Ethel Brody, Chicago

Mr. Harry Jacobs, \$10; Mrs. Rose Schwartz, \$1

Tifereth Israel Sunday school, Miami, Fla., \$11

Collected by Mrs. Sophie Herman, Bronx

Mrs. Sarah Polastok, \$6 in memory of Hyman Santman; Miss A. Boullion, \$1; Mrs. D. Krissof, \$1

Mr. and Mrs. Norbert Weinberg, Bronx

Beth Hillel Hebrew school, Bloomfield, Conn., Class Daled: Bonnie Bercowitz, Randy Gerber, Dale Kirshnitz, Ronald Kozak, Gerald Rothberg, Allan Saltzman, Alan Kokoll, Stephen

Wiener, Donald Yazmer, Pamela Yusle, Ronald Zieky...\$6.80

Temple Emanuel youth group, Great Neck, N.Y.; Mr. and Mrs. Rudolph Gold, Niagara Falls, N.Y.; Abraham Frederer, University City, Mo.; Dr. Julius C. Gluck, M.D., Baltimore, Md., each \$5

Collected by Mrs. Juda Kopsstein, Canton, O.

Mrs. Kalman Levine, \$3; Mrs. Ben Gendel, \$2

Collected by Miss Fannie Mark, Newark, N.J.

Fannie Mark, \$2.50; Sarah Nabhoff, \$2.50

Collected by Nathan Gallinsky, Herkimer, N.Y.

Mr. and Mrs. George Rush, \$5; Mr. and Mrs. Herbert Hammer, \$5

Philip Strauss, Mt. Vernon, N.Y.

Leon and Linda Bram, Providence, R.I.

TOTAL TO DATE...\$4,504.13

1,500 TO AUSTRALIA

NEW YORK—More than 1,500 Jewish Hungarian refugees have registered for migration to Australia, and about 750 of them will arrive there by Jan. 15, a spokesman for Australia's Jews said here last week.

### OBITUARIES

## RABBI MAX MACCOBY, 52, OF N. Y. SYNAGOGUE, DIES

MOUNT VERNON, N. Y.—Rabbi Max Maccoy, 52, spiritual leader of the Free Synagogue of Westchester, died on Wednesday, Dec. 26, in Mount Vernon Hospital.

Dr. Maccoy had been rabbi of the Free Synagogue here since shortly after his ordination by the late Rabbi Stephen S. Wise in 1928.

Rabbi Maccoy, who was senior Jewish chaplain of the New York National Guard, holding the rank of lieutenant colonel in the reserve, was a member of the advisory council of the Hebrew Union school of education and sacred music, and was on the board of the Hebrew Union College-Jewish Institute of Religion, both in New York.

### Dr. Ralph Marcus, 56

CHICAGO—Dr. Ralph Marcus, 56, a professor at the University of Chicago and an international authority on the recently discovered Dead Sea scrolls, died Tuesday, Dec. 25, of a heart attack in his home.

### OTHER RECENT DEATHS

Joseph Bejarno, 49, an owner of the Assis and Bejarno Bros. companies in Israel and technical manager of the Assis fruit preserves plant, recently, in Tel Aviv . . . Mrs. Rose Sherman Liebowitz, 53, wife of Jack S.

Liebowitz, president of Long Island Jewish hospital, New Hyde Park, Tuesday, Dec. 25, in Kings Point, Long Island . . . Nathan Weiner, 73, former president of first Orthodox synagogue in Grand Rapids, Mich., and active in local synagogue activities for half a century, Monday, Dec. 10, in Grand Rapids.

Sigmund Dornbusch, 60, local Jewish community leader and world champion bridge player, Tuesday, Dec. 18, in East Orange, N.J. . . . Francois Justin Godart, 85, world president of the Committee for the Establishment of the Tomb of the Unknown Jewish Martyr, recently in Paris . . . Nathan Kussy, 84, novelist and author of a history of the Newark (N.J.) Jewish community, Friday, Dec. 14, in a nursing home at Preakness, N.J. . . . Ralph Pincus, 82, old-time San Francisco theater manager, Sunday, Dec. 16, at a rest home in San Rafael, Cal.

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DECEMBER 1956

COMMENTARY

Join the thousands of discriminating men and women who are regular readers of this refreshing, thought-provoking magazine. COMMENTARY depicts the Jewish Scene from the Main Streets of America to the outposts of Israel . . . brings you new insights on world affairs . . . politics . . . literature . . . the arts. The handy coupon below will bring you eight issues of stimulating reading at exactly HALF the regular price. Clip and mail it now and save \$2.00! Among the interesting and informative articles in the current issue:

**LIGHT ON THE MIDDLE EAST**  
Russian threats, U. S. warnings, Egyptian belligerence, charges and counter charges by a dozen foreign offices, hundreds of speeches at the UN—all these leave thoughtful people still wondering . . .  
**How Did it Happen?**  
In the current issue of COMMENTARY three noted experts on Middle East affairs bring the events of the moment into perspective:  
**The Root of the Trouble:** Ray Alan traces the Anglo-Arab tug of war that began with the break-up of the Turkish Empire after World War I, and shows how British weakness left a power vacuum which the Soviets aim to fill.  
**Was the Soviet Time Table Upset?:** Discovery of large Russian arms stockpiles in Egypt, Soviet bullying of Israel, and Syria's open alignment with Russia are the troubling background of George Lichtheim's "Why England and France Intervened."  
**Where Do We Go from Here?:** Hal Lehrman analyzes U.S. objectives, indicates some of the inherent dangers in its present policy . . . and suggests a basis for bringing lasting peace to this critical area.

**RABBLE ROUSER IN CLINTON**  
Frederick John Kasper sought to exploit the racial fears and discords in Clinton, Tennessee. What is the connection between the anti-Semitism of Ezra Pound and Kasper's anti-Negroism? James Rorty paints a vivid picture of this Greenwich Village racist in "Hate Monger with Literary Trimmings."

**INDIA'S DOUBLE STANDARD**  
In "The Paradox of Nehru" G. F. Hudson tells why this democratic leader consistently takes the side of the Communists whom he fears and opposes the democratic nations . . . and suggests how the West can help change India's foreign policy. An especially timely article in view of Nehru's visit.

**ALSO IN THIS ISSUE:** *The Lesson of Hungary*, by Hugh Seton-Watson; *Erich Fromm's Midrash on Love*, by Jakob J. Petuchowski; *A Chair in Heaven*, a story by Anzia Yezierska; *A Summer Kaddish*, by Alan Benjamin; *Joy in the Holy Days*, by Hermann Cohen; *Science, Ideology, and Dialogue*, by Norman Birnbaum; *Annals of the Prize Ring*, by Steven Marcus; *Books in Review*; *Letters from Readers*.

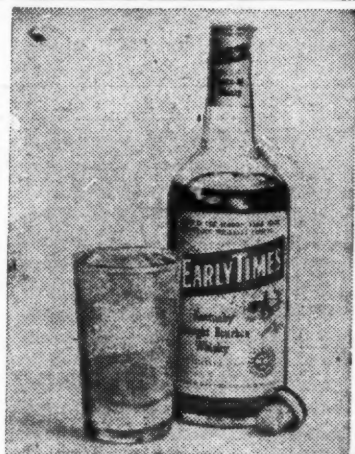
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JAN

1957

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# WHERE TO GO • WHAT TO SEE • WHAT TO DO • WHERE TO DINE

## in Greater MIAMI



### miami calling By REVV BALKIN

Revv Balkin can be reached at UN 6-5059 and will welcome your news whether you live in Miami Beach, New York, Chicago or Montreal.

#### SHAH! SHAH!

Local rabbis are mum about a probe into practices governing preparation of kosher meat in chain stores here. However, Rabbi Pinchas Teitz, Elizabeth, N.J., and a member of the presidium of the Union of Orthodox Rabbis, revealed that a special tribunal of Orthodox rabbis will be named to examine the Dade County situation. Hearings have been hot and heavy—but no decisions to be handed down for 30 days. The hot potato will be passed from Miami to New York.



Revv

ing former mayor of Miami. Abe, who can shout as loud as a steam calliope when minority groups are kicked in the stomach, did a fast burn when Shrine brass turned thumbs down on calypso singer Harry Belafonte to lead the singing at the big North-South Shrine football game. Residents recall when Abe was mayor Negroes were turned away from a dining room at which local Repubs sponsored a Lincoln Day dinner. Abe issued a statement to the press services apologizing to the nation for the action of a bigoted few. Shrine leaders getting wind that Abe and others were hopping mad said it was all a big misunderstanding. . . . Belafonte sang. Miami loved him and Abe.

#### ALONG COLLINS AVENUE

Seymour Liebman, prez of Greater Miami Zionist District, guiding Dr. Nashrollah S. Fattmi, former Iranian delegate to the UN, around town. . . . Scholarly Dr. Haim Zimmerman, dean of T'evumah Institute, New York, lecturing at Rabbi Tibor Stern's congregation Beth Jacob.

#### LOVE AND KIXXXXXX

To Abe Aronovitz, our fight-

#### BIG SHINDIG

John Serbin, top drawer material and the chief who sets the fashion styles for Miami and the nation, setting the stage for 500 leaders who will inaugurate the 1957 Combined Jewish Appeal, Jan. 15, at the Seville. Ben-Gurion will address the leaders in a special telecast. . . . Jack Weiler, flying in from New York to keynote the dinner, will be greeted by Sam Blank, Shepard Broad, Harry Sirkin and Carl Weinkle. Weiler, described by Look mag as a man "who spends 80 per cent of his time on philanthropic activities."

#### TIP OFF

Silver-tongued, civil righteous George Talanoff, B'nai B'rith state head, confides that the Gideon Bibles now being distributed in Florida schools will soon be on their way out. Confabs with state officials reveal that the Gideon leaders with a bad hand and ADL's chips down won't want to risk a court case.

#### BIG NAMES . . . BIG DEEDS

Irving Kovner, 'twas he who founded the first co-operative apartment movement and the first children's day camp in

Brooklyn, is sunning at the White House. . . . Alfred Elish, who has kindled and stoked the flames of Jewish causes in Spring Valley, N.Y., due here with his Fay for a brief rest. At home he's introduced as "Mr. Hadassah."

#### WE BOW TO CLAIRE

Our New York colleague, whose column bubbles over with the cultural activities of New York. In every large city in the world tourists visit libraries and art museums. We admit we're the only city which has guided tours of hotel lobbies. But then again, we do make good use of our lobbies. When you come to town, take a look-see at the Americana hotel lobby. You'll see eye-opener modern paintings of Charles Jacobson. There are 32 separate paintings on crimped, burnished copper, covering two free-standing columns. Charlie is the talented public relations head for the Combined Jewish Appeal.

#### SHOW BUSINESS

We recommend Alan Gale at the Versailles hotel for a laughter cocktail. He's the only comic, he says, who tells a joke in English, and then has to translate it into Yiddish for some members of the audience. . . . Chico Marx here for the fifth season. And for those who aren't hepped to garment center talk. The seasons are spring, summer, fall, winter, and slack.

#### SUGAR COATED

More than 5,000 children in the area got their Sunday school lesson sugar-coated this week. Under the sponsorship of the Bureau of Jewish Education, Sunday school classes were suspended and Jewish youngsters trooped to a special Sunday morning showing of "The Ten Commandments." . . . Lou Schwartzman, wise and knowing bureau head, invites tourists to visit the Bureau. Located at 135 NW 3rd ave., it boasts one of the largest collections of Jewish books in the South.

#### PARAGRAPH WITH A HEART

Lucille Moore, an Episcopalian and supervisor of the choir at North Dade Jewish Center, is singing the praises of Rabbi Henry Okalica and his congregation. Last month her husband was critically hurt by a hit-run driver. Said Mrs. Moore: The members helped me get through

#### COMING EVENTS

Friday-Sunday, Jan. 4-6—South-eastern regional convention of Temple Brotherhoods, Shelborne Hotel.  
Tuesday, Jan. 10—Dinner honoring Mrs. Franklin Roosevelt at Fontainebleau Hotel, sponsored by United Nations.  
Tuesday, Jan. 15—Combined Jewish Appeal inaugural dinner. Seville Hotel.  
Thursday evening, Jan. 17—Mira Gilbert, music concert. Celebrating Jewish Music Month. Temple Beth Shalom.  
Sunday, Feb. 17—Community-wide Jewish music festival, Temple Israel.

#### RADIO PROGRAMS

WMIE (1140 Kilocycles)  
Each Sunday, 10-11 a. m.—Jewish Forum of the Air.  
Each Sunday, 2-3:15 p. m.—Schachter's Yiddish Program.  
WAHR (1490 Kilocycles)  
Each Sunday, 9:30-11 a. m.—Nasatir's Yiddish Classical Hour.

#### RECREATION

Friendship Circle No. 1—Fishing pier. Nightly singing of Yiddish songs.  
Friendship Circle No. 2—2d and Washington. Jewish book reviews, library of Yiddish papers. Story telling.

#### CULTURE

Jewish Art Museum—Temple Emanuel. 17th and Washington Ave.  
SYNAGOGUES (Miami Beach)  
Agudath Israel—Orthodox. 7801 Carlyle Ave. Isaac Ever, Rabbi.  
Beth Israel—Orthodox. 4000 Prairie Ave. H. Rottman, Rabbi.

#### ORGANIZATIONS

American Jewish Committee—Congress Building.  
American Jewish Congress—Congress Building.  
Anti-Defamation League of B'nai B'rith—330 Seybold Building.  
B'nai B'rith—600 Lincoln Road.  
Israel Bonds—1344 Washington Ave.  
Jewish Federation—420 Lincoln Road.  
Jewish National Fund Council—600 Lincoln Road.  
Hadassah—337 Lincoln Road.  
National Council of Jewish Women—135 N.W. 3d Avenue.  
United Synagogue—355 Lincoln Road.  
Union of American Hebrew Congregations—Chamber of Commerce Building.  
Zionist Organization of America—1370 Washington Avenue.

Beth Jacob—Orthodox. 301 Washington Ave. Tibor Stern, Rabbi.

Beth Shalom—Liberal. 4144 Chase Ave. Leon Kronish, Rabbi.

Beth Tfilah—Orthodox. 935 Euclid Ave. Joseph Rackovsky, Rabbi.

Hebrew Academy—Orthodox. 918 6th St. Alexander Gross, Rabbi.

Kneseth Israel—Orthodox. 1415 Euclid Ave. David Lehrfeld, Rabbi.

North Shore Jewish Center—Conservative. 620 75th Street. Mayor Abramowitz, Rabbi.

Temple Emanuel—Conservative. 1701 Washington Ave. Irving Lehrman, Rabbi.

Temple Israel—Reform. 137 N.E. 19th St. Joseph Narot, Rabbi.

Torah Temple—American Judaism. 1245 West Ave. Abraham Cassel, Rabbi.

the darkest hours of my life. They stood by me with blood, money and friendship."

#### HAPPIEST GAL IN TOWN

She's Sylvia Shapiro, sabra wife of City Councilman Harold Shapiro. Sylvia received as a holiday present—her citizenship papers. She met and married Harold while she was studying at Mt. Sinai as an Israeli exchange student. Said she: "We were married two weeks after Harold became mayor of Miami Beach. There has been nothing but kindness and happiness for me since I came to this country. And now I have the best present of all—my American citizenship papers."

#### BEATING THE DRUMS

Rabbi Leon Kronish beating the drums for Prof. Abraham W. Binder, one of America's foremost musicologists. He's director of music at New York's 92nd st. YMHA. . . . Dynamic and talented—he'll have as his admiration society all music lovers when he guest speaks at Temple Beth Shalom. . . . Likeable Sylvan Lemow, executive director of the National Federation of Temple Brotherhoods, will be spotlighted at regional

#### COWS HAVING A BALL

Chicago cows are livin' it up this week while Rabbi Isaac Sterling, chief supervisor of Chicago's slaughtering houses, is resting at the Strath-Haven hotel.



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Why not acknowledge

# Christianity's debt to Judaism?

A sermon by the REV. DR. JOHN HAYNES HOLMES

Minister Community Church, New York

**ABOUT DR. HOLMES** — The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in



ministry and political life. He has served the Community Church since 1907, and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes is a graduate of Harvard University and its Divinity School.

By DR. JOHN H. HOLMES

**IN SPEAKING** to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

**LET ME** begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day . . . and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. . . . It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. . . .

**SO MUCH** for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements

the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so!

**THESE** poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

**IN THE ANCIENT** times, among all peoples, there was no church, or congregation, as we know it today. The centers

of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodical intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

**IT WAS THUS**, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests were once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue at Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

**BUT THESE** churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship—the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

**IT IS TRUE** that the Jewish Sabbath is the last day of the week—traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian

Sunday is the rebirth of the Jewish Sabbath—the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

**THIS QUESTION** reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived.

**AS A YOUNG** and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said—or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration: "Verily, this man was the Son of God." But in the ac-

(Continued On Next Page)

JAN

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# Christianity's debt to Judaism...

CONTINUED FROM PRECEDING PAGE

tual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

**ON NEW YEAR'S DAY, 1946,** a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

**BUT THE LORD'S PRAYER—** this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to these two

documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

**IF ANY** statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

**IF I WERE** asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teach-

ing of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue. . . . Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. . . .

**ALL THIS** he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel. . . . So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

**FIRST,** we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter

feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

**THE SECOND** thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of

Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

**LASTLY,** as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us . . . to bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

**I KEEP THINKING,** as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims: "Nathan, you are a Christian."

Yes, I swear  
You are a Christian—better never lived."  
To which the big-hearted and wise Nathan replies:  
"Indeed! The very thing that makes me seem  
Christian to you, makes you a Jew to me."

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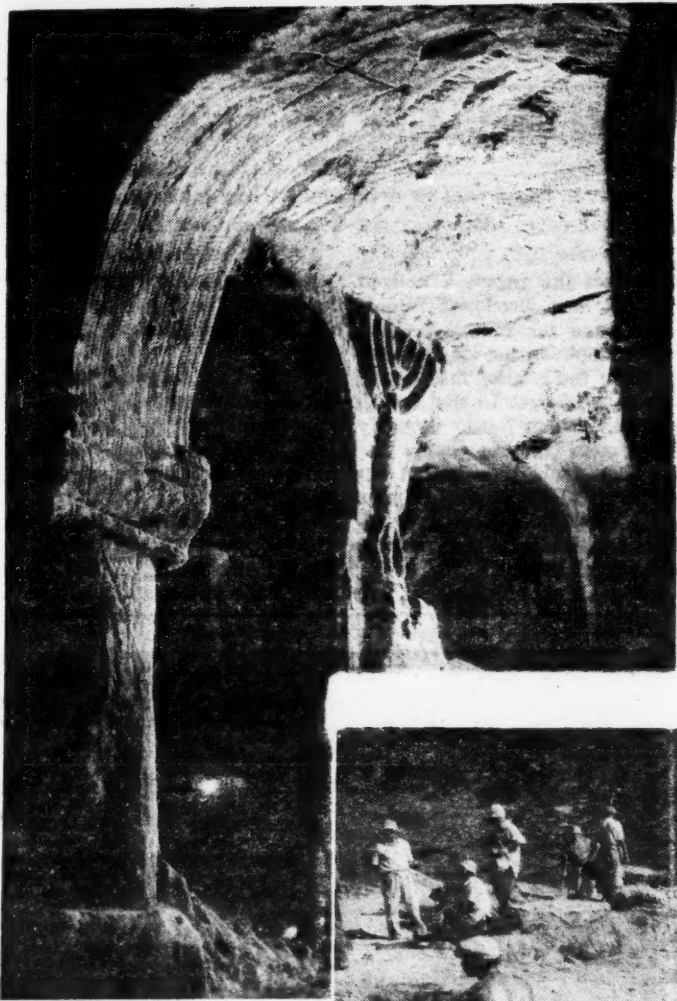
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# POST FEATURE PAGE

Warm, Human Interest Stories Aimed At Pleasing The Entire Family!

## Beth Shearim, Archaeologist's Paradise, Still Mystery



DETAIL OF THE CATACOMBS



RUINS OF THE ANCIENT TOWN OF BESARA



EXCAVATION OF A THRESHOLD



ONE OF TYPICAL STONE DOORS

By THEODOR F. MEYSELS  
National Jewish POST Correspondent

Beth Shearim, "The House of the Gates," is an inexhaustible treasure-house of Israel's archaeology.

Capitals (tops of columns) and rich archaeological fragments are scattered all around. Chickens slip through aqueducts thousands of years old. Sheds and stables of a youth farm surround the excavated ruins of the ancient town.

Two age-old trade routes—the Pilgrims' Road from Nazareth and the "Via Maris" from the Jordan fords—joined here at a sharp angle.

This important crossroads was once controlled by a small hill-town called "Besara" in the first century of the common era, which, in later Roman and Byzantine times, was called "Beth Shearim."

THE HILL of Besara was once the private domain of Berenice, sister of Agrippa II, last titular-king of the Jews, and Queen of Chalkis in her own right.

The Sanhedrin, which Johanan ben Sakkai had taken from besieged Jerusalem to Yabne, moved, under the presidency of Rabbi Yehuda Hanassi, compiler of the Mishna, to Beth Shearim.

The synagogue, meeting place of the Sanhedrin, which was excavated shortly before World War II, facing the main square of Beth Shearim, dominated the citadel. Its flagged pavement is still intact.

After concentrating for the last seasons on the unique necropole (or burial grounds), the area of this year's archaeological

campaign is the northwestern tip of the town-hill.

EMERGING FROM the crumbling, grayish soil are long walls of mighty, beautifully fitted, drafted ashlar, obviously belonging to a building of paramount importance.

Emphasizing the palatial character of the construction, once crowning the cape of the hill, visible from afar to people coming up the "Via Maris," are three enormous monolithic thresholds, found last July.

They indicate that the building, now about to emerge in its foundations, had three portals of grandiose proportions.

The excavators refuse to attempt any identification at so early a state of examination.

THE LAYMAN is tempted to believe that, what he saw coming to light again was not the Beth Shearim of the Sanhedrin, but the Besara of Berenice. The building, now under excavation, might conceivably have been her palace.

It occupies the obvious place the architects of old would have selected for the villa of a queen. No lovelier spot in Israel's loveliest hill-country could be found.

The masonry, in the cutting

and fitting of the blocks, is of superb craftsmanship and, but for the size of the ashlar, is comparable only to the Herodian walls of Jerusalem's Temple area.

THE THREE grand gates, as there is no indication of a house of worship, can only have belonged to a palace. One could imagine that for those portals the town got to be called "The House of the Gates."

The southern incline of the town hill is cut by natural clefts, probably caused by an earthquake. These tiny, sombre canyons, opening unexpectedly within the fields, house the cemetery of Beth Shearim.

There are far more catacombs, chiseled into the soft chalk of the rock faces, than the size of the town would lead to expect.

WHEN THE burial grounds of Jerusalem were closed to the Jews, Beth Shearim became a favorite resting place for the wealthy pious of the East. Caravans brought the bones of the deceased, in lead or wooden chests, from the farthest borders of the Romans and Parthians.

Inscriptions record the burial

of Jews from Palmyra and the Tigris, Yemen, from the Nile and the

The most impressive feature is a large mausoleum, the rock-cut front of which is covered by a monumental facade of three gates.

IN ONE of the large halls of this catacomb a closing slab still remains, with "Rabbi Simeon" painted on it.

Another bears the inscription "This one is Rabbi Gamaliel." These names are those of the sons of Rabbi Yehuda Hanassi.

In the clefts, the names of the deceased are written on white marble tablets, set into the darkened rock or simply scratched on the walls.

Each of the catacombs contains a series of rooms, hollowed into the chalk.

A big room, filled with mighty stone coffins of Roman form, is an isolated instance.

INSCRIPTIONS, written nearly 2,000 years ago with red chalk, are still readable. A wealth of decor in low relief shows animals and plants, men on horseback, boats and a rich variety of geometric decor.

There are irregularly drawn symbols of priesthood and the more

seven-branched candelabra, symbol of that eternal light, which even death cannot extinguish.

Small stepping holes lead up to the black, square entrances of the catacombs, irregularly spaced over the sombre cliffs.

Some of the heavy stone doors lie broken at the bottom of the clefts, but most of them still turn in their stone hinges. There are so many of them that they may account for the name "The House of the Gates."

### IT'S THE TRUTH!

By SAMUEL DEUTSCH  
Copyright 1956 by Samuel Deutsch

IF ANYONE wishes to take strong drink to forget his sorrows, and at the same time wishes to quote authority as to his right to do so, he can get such backing from the Bible.

In his Book of Proverbs (31:6-7), King Solomon, who evidently was against prohibition, says: "Give strong drink to them that are sad; and wine to them that are grieved in mind: Let them drink, and forget their want,

and remember their sorrow no

JAN

1957

XUM



## I THINK AS I PLEASE

Germans Everywhere,  
But Music Barred

By CARL ALPERT

HAIFA—Reading about the Hungarian refugees is one thing, but seeing and speaking to them lends realism to the exciting headlines.

A bright young lad of 20 walked into my office the other day at the Technion, Israel Institute of Technology, and in halting English declared that he was anxious to continue his studies at once, with as little interruption as possible. His story was quickly heard.



Alpert

Five days earlier he had been a student at the Miskolci Nehezpari Muszaki Egyetem, one of Hungary's technical universities — and less than a week later, his clothes hardly dry from his midnight swim across the canal to Austria and freedom, he was prepared to resume studies.

IMRE . . . — he asked me not to use his full name because his mother remained in Budapest—had been a member of an underground Zionist youth movement in his childhood, but even this had ceased to exist in 1949 when Stalinism was reaching a peak. In that year the daring family decided to escape from Hungary but ill-luck dogged them, and at the border only the father got across safely.

Imre was intercepted and released, but his mother served a prison term as a reward for her yearning for freedom. The father went to Israel where he waited—and planned.

The anti-Communist rebellion gave Imre the excuse he was waiting for, though he had two difficult decisions to make. First, should he leave his mother? Her first attempt had left its impression upon her, and she blankly refused to try again. When peace returns to Hungary, she will apply for permission to rejoin her husband, she said, and she sent the boy off with her tearful blessing.

THE SECOND PROBLEM dealt with education. He had just begun his first year of studies at the university. This was something he had dreamt of for years — and there was always the danger that a college career, once interrupted, might never be resumed. Even as he told me his story, he was impatient. When do classes begin? he wanted to know.

His mind made up, Imre acted at once. He made his way to the border on his motorcycle, and then, when the guards were looking the other way, he swam across. The deployment centers were arranged according to the country to which the refugees wished to go, and he at once found the arrow pointing to Israel.

His daring and his enthusiasm, his personality and youthful charm, were contagious, and we at the Technion were confronted with a serious problem of our own. Classes have already been under way for three months, we told Imre. It would be difficult to catch up. To this he replied that he had been studying up to a week ago, and would plunge into the work without delay.

BUT THERE IS the matter of language, we replied. Imre knew not a word of Hebrew. We recommended that he register for an intensive Hebrew course and come back a year later, when he would at least be familiar with the tongue. He would not take no for an answer. He would study engineering by day and Hebrew by night, he said. "Give me a chance, and I shall show you that I can do it," he pleaded.

He had brought no documents, no school transcript, no records, beyond the card in his pocket certifying that he was a duly enrolled student at his technical college.

"Give me any examination you wish," he urged. And so, as you read this, Imre is now taking specially prepared examinations in mathematics and physics to see if he can measure up to the high standards of the Technion. And if he passes the tests—which as a special dispensation are being administered to him in Hungarian by Hungarian faculty members at the Technion—he will be accepted as a student at the Technion.

ALL THE ZIONIST speeches in the world, and all the Zionist philosophy, and all the fund-raising, and all the tears and sympathy of world Jewry, take on real meaning when one can meet face to face the Imres and the others from Hungary and from Egypt who are today quickly finding new homes and new hope in Israel.

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Teen  
Corner

We're happy to see the interest in our proposed Teen Page.

Now what we need is a staff of editors in the following categories:

One to write the Teen Column, which should be patterned after the column formerly written by Judy Paller. Other editors should be on fashions for teens, while one should answer questions proposed by teen readers. A fourth should be a literary editor, who will judge pieces written by teen readers. A fifth might be a news editor, who will handle items of activities of teens throughout the United States.

These will be paid positions, and teens are requested to submit applications for the jobs. In each case, please send along samples of your writing.

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## TEMPTATION

At every meeting I attend,  
Temptation is attractive  
To stand and let them know my thoughts—  
But I remain inactive.  
Although I'm full of good ideas  
And wonderful suggestions,  
I swallow them and say no word,  
Refrain from asking questions.  
For each time that I've had my say,  
I always came to rue it—  
They praised my fine suggestion and  
Appointed me to do it!

By SEYMOUR STAIMAN.

## Has Several Ideas For Teen Page

## Teen Editor:

Some time ago I read an article in your paper concerning the job of a new teen editor. Today

as I read the paper, I noticed the idea has developed into a whole page for teenagers.

In my opinion the idea is wonderful in the respect that it will stimulate interest in the Jewish religion. There are probably many more young people like me who doubt the importance of the rituals in Jewish religion and would like a clear explanation of the meaning and purpose of some of them.

I hope I've offended no one

with what I've just written, because it was done with the desire to learn and not ridicule.

Another suggestion would be to have a series of articles about the Israeli teenagers and possibly form some sort of pen pal club.

It has been a great pleasure for me to contribute ideas to your Teen Page and I sincerely hope it will be a success. Thank you very much for your delightful newspaper.

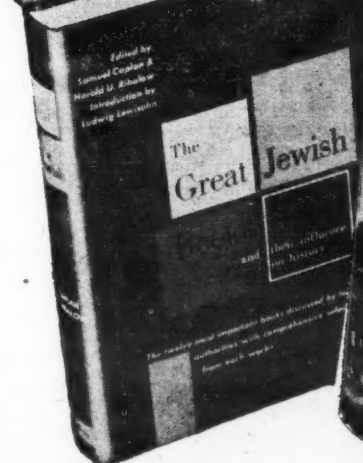
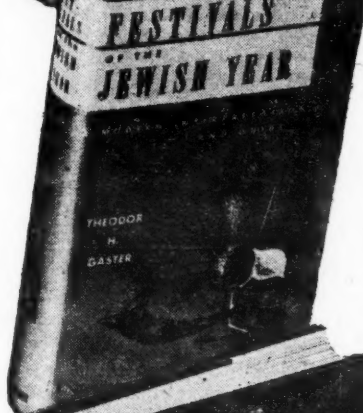
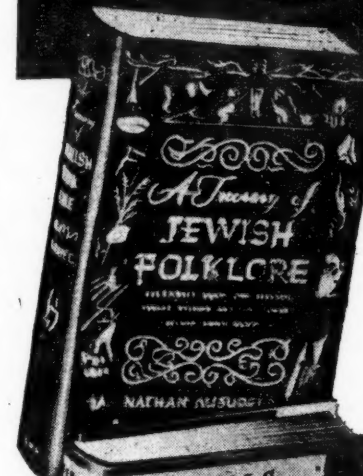
BARBARA HARRISON

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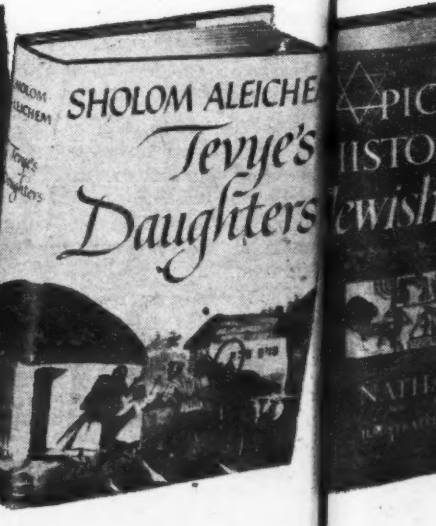
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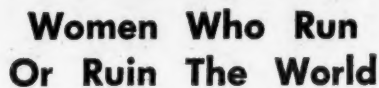


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**AND YET,** speaking of work-

And there are speed-mad

Going back to the doll contest,

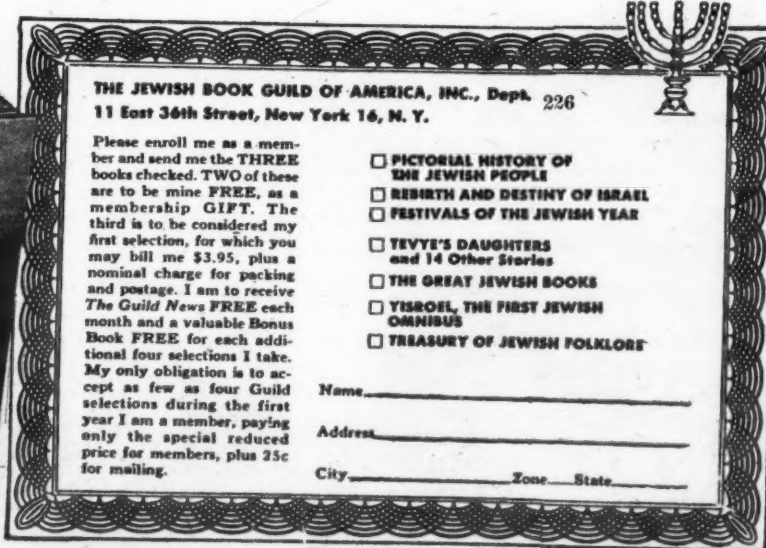
There were, we are informed, more than 8,000 entries from American women, and one of the four judges was TV's Bess Myerson.

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WHAT FOODS THESE MORSELS BE

## Try A New Dish Every Week Is Resolution You Should Make

By SARAH LIEBER

As usual, I suppose I'll be writing "1956" for several weeks before the habit breaks. It becomes increasingly difficult every year to realize that so much time has passed so quickly. May I add my wishes to the many others for a peaceful 1957?



And if you are given to making unbreakable New Year resolutions, why not make them the kind easy to carry out, yet nonetheless important?

Some of my own are: To try out some new dish each week. To find short cuts for unpleasant household chores. To make the time for a little rest each day while the house is quiet. To devote more of myself to worthy causes, and by this I mean my thought and my time as well as my dollars, needed though they be. To count my blessings more frequently. To see my friends more often. To savor each family simcha. To make celebrations of even small

events. To give my dear readers better columns every week. I hope I can carry out all these things!

At this time of year we are ever grateful for the canned and frozen fruits which help us vary the menu. Some are delicious as is, of course. But the addition of some spice and perhaps a little wine can make a real maichol of the usual peach halves, for instance.

And new combinations of fresh and canned fruits lend interest, too. Try a fruit salad for dessert some day, using avocado with other fruits and a topping of chopped nuts. Even men like these dishes. For pies and cakes a new twist on an old favorite will add delight.

### OLD FASHINED PUMPKIN PIE

- 1/2 cup shortening
- 1 1/4 cups sugar
- 2 eggs, slightly beaten
- 2 1/4 cups sifted cake flour
- 3 tps. baking powder
- 1/2 tsp. salt
- 1/2 tsp. cinnamon
- 1/2 tsp. ginger
- 1/2 tsp. nutmeg
- 1 cup cooked and strained pumpkin
- 3/4 cup milk
- 1/2 tsp. baking soda
- 1/2 cup chopped nuts

Cream the shortening and sugar together thoroughly. Blend in beaten eggs. Sift together the flour, baking powder, salt and spices. Mix the pumpkin and milk together and stir in the soda. Add the sifted dry ingredients and the pumpkin mixture to the creamed mixture alternately. Blend in nuts. Pour into well-greased 9-inch layer pans. Bake 50 to 55 minutes at 350 degrees. Cool and frost with desired frosting

### TOMATO SOUP CAKE

- 2 tbsps. butter or margarine
- 1 cup sugar
- 1 can condensed tomato soup
- 1/2 can cold water
- 1 tsp. baking soda
- 2 cups sifted flour
- 2 tps. baking powder
- 1 tsp. cinnamon
- 1/2 tsp. cloves
- 1/2 tsp. nutmeg
- 1/2 cup raisins
- 1/2 cup chopped nuts

Cream the butter and the sugar. Add the soup which has

been diluted with the water, and to which the soda has been added. Sift together all the remaining dry ingredients and stir into this the raisins and nuts. Combine with the first mixture, blending well until smooth and free of lumps. Bake in a greased loaf or tube pan 45 minutes at 350 degrees or until a toothpick inserted in the center of the cake comes out clean. Cool on a rack away from drafts. Store for two or three days before serving. May be served as is or with a thin frosting.

### CHEESE AND APRICOT PIE

- 1/4 cup grated cheddar type cheese
- 1/2 cup shortening
- 1 cup sifted all-purpose flour
- 3 tbsps. cold water
- No. 2 1/2 can apricot halves, drained

- 1/2 cup sugar
- 1 tbsps. cornstarch
- 1/4 tsp. cinnamon
- 1/4 tsp. nutmeg
- 2 tbsps. lemon juice
- 1 tbsps. butter

Cut the cheese and the shortening into the flour with a pastry blender or two knives until the mixture is like small peas. Add the water, a little at a time. Stir lightly until a ball of dough is formed. Roll out on a floured board or pastry cloth to 1/4-inch thickness. Press into a 9-inch pie pan and flute the edges with the thumb and forefinger. Arrange the drained apricots in the pastry shell. Set aside. Heat the apricot liquid to the boiling point. Combine the cornstarch, sugar and spices and add to the syrup. Cook over moderate heat,

stirring constantly to prevent lumping, until the mixture thickens. Blend in the butter and lemon juice. Pour over the apricots in the pie shell. Bake 40 minutes at 400 degrees. Serve hot or cold as desired.

### A Word To The Wives

I have found it a good time saver to keep some yeast roll dough in the refrigerator. It's ready to shape and bake at a moment's notice. And what a hit hot rolls are!

If fruits and nuts and other such wholesome noshes are available, the children will get their nutrition painlessly, and forget the less healthful goodies.

Healthy, happy 1957, everyone!

## LARGEST GROUP SO FAR

### Six Boy Scouts Receive Top Jewish Award

JOHNSTOWN, Pa. (NJP)—The largest group ever to earn the honor at one time in the United States, six youths here have been presented the Ner Tamid award, highest Jewish religious recognition in Boy Scouting.

The presentations were made at a special Friday night service, Dec. 14, in Beth Zion temple, where the youths took part in a Torah service prior to receiving their awards.

One of the honorees was Mayer Perelmutter, a Life Scout and son of Rabbi and Mrs. H. Goren Perelmutter. Rabbi Perelmutter is spiritual leader of Beth Zion Temple.

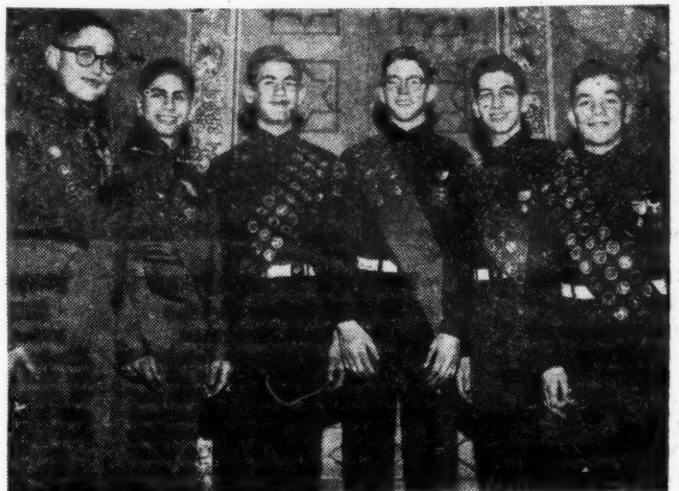
THE OTHER FIVE recipients were Martin Abravanel and Peter Michaelis, both Life Scouts; William Paul, Star Scout, and Ronald Hirz and Martin Goldhaber, both Eagle Scouts.

Speaker for the special service was Dr. Philip D. Bookstaber of Temple Ohev Shalom, Harrisburg, chairman of the Central Conference of American Rabbis Committee on Scouting, and co-chairman of the national Ner Tamid committee. He is the first rabbi in the world to hold the national Silver Buffalo award in Scouting.

THE NER TAMID (Eternal Light) award is equivalent to the God and Country award for Protestant Scouts and the Ad Altare Dei award for Catholic Scouts.

The six youths here spent a year of intensive work under Rabbi Perelmutter in preparation for the awards. In addition to meeting all Scouting requirements, they fulfilled Judaism requisites by projects such as conducting Friday night services during summer months, serving as ushers during other services, and doing repair work in the temple.

THE POST is the only Jewish paper which maintains a fully staffed bureau in New York City



—Johnstown Tribune-Democrat Photo.  
RECORD-BREAKING GROUP OF NER TAMID AWARDEES

### Free Recipe Booklet Tells New Dishes

As any skilled homemaker knows, the perennial problem of adding variety to the family menu is seldom solved by complex recipes or exotic dishes.

The day-in, day-out mealtime routine gains its greatest lift from simple recipes that utilize familiar ingredients in new and imaginative ways.

A collection of such recipes, created by the Manischewitz Model Kosher Test Kitchen, illustrates the case in point.

Now available free for the asking, in a handy folder form, these recipes range from basic main dishes, such as manna chicken pie to desserts and party snacks, all of them easy to pre-

pare and dependably tempting additions to the menu.

Free copies of the new Manischewitz recipe folder may be obtained by writing The National Jewish POST, P.O. Box 1633, Indianapolis, Ind.

### COST OF LIVING DROPS

JERUSALEM — The cost-of-living index fell by one point during the month of October in Israel, the Central Bureau of Stastics reported.

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## THE SPORTS POST

Sometimes, Dead Injun  
Isn't So Hot, Either

By GEORGE VASS

SOME FOOL once said, "The only good Injun is a dead Injun."

Take it from Hank Greenberg, a dead Injun just isn't any good to anyone.

It's getting to look more and more as if Hank has a dead Injun on his hands. But the general manager of Cleveland's baseball tepee has himself in good part to blame for scalping the brave who might have



Vass

is on the brink of burying his hatchet. A retired ballplayer is a dead one—figuratively speaking—and only his ailments have done more to push Rosen off the field than have the maneuverings of Greenberg.

LAST WEEK'S announcement of the retirement of Bob Feller has cleared the way for Rosen's withdrawal to be made public. That it will be soon is a virtual certainty.

His close friends say Al's mind is made up. Rosen himself has this to say:

"I look at myself and I don't like what I see. I'm 32 years old, going on 33. I've had a tough time physically the last two seasons. I wouldn't want to play unless I could play well—I have too much pride for that—and I certainly wouldn't want to become a part-time player."

Al hasn't said so in so many words, but it has become increasingly clear that he would under no circumstances consider playing for any club other than Cleveland.

HE PUTS it obliquely: "I total all the pluses and minuses. At my age and with my prospects of getting into good physical condition, would I be justified in uprooting my family for seven months of the year?"

It isn't easy to dismiss his words as so many empty smoke signals. His off-season employment by an investment firm and

his high standing in Cleveland Jewish community affairs—he is a member of the board of Bellefaire Jewish Children's Home and a big gun in a drive to raise \$1,150,000 for Jewish community center-YMHA building—show his roots in the city are deep.

Rosen's retirement will mean at least \$50,000 evaporated of the Indians' assets. He was worth that much in the trading marts once his robust pay check was deducted. And if he was worth that much to others, he was certainly worth a good deal to the Indians.

BUT GREENBERG'S remarks of September, that the veteran third-sacker had lost "confidence in himself," and that "I think Rosen will be with another club next season"—combined with Al's physical ailments—have made it virtually unthinkable that "Flip" could resume the field for the Indians.

And other teams have been scared off not only by his handsome annual stipend but by the likelihood that if traded he would quit the game.

Confronted by this quandary, Greenberg has tried to breathe some life into his dead Injun by reversing field and warbling a new tune. "I think Rosen is still a good player and has lots of baseball left in him. He will be mailed a new contract and I hope he makes up his mind to play next season."

IT MAY BE that Rosen will change his mind and cover first or third base for the 1957 edition of Cleveland's Comanches. But it's more likely that he's a dead Injun.

SPORTS SHORTS . . . Owner-coach Abe Saperstein of the Harlem Globe Trotters basketball team will receive the "Torch of Hope" award at a testimonial dinner April 24 in Chicago . . .

Sam Wolfson, owner of the Jacksonville Braves baseball team, has picked Mickey Owen, one-time Brooklyn catcher, as his new manager . . . Dan Levy, recent graduate of the baseball administration school, has been named assistant to the statistician for a number of higher minor leagues, including the Pacific Coast loop.

Official's Daughter  
Swallows Aspirin

WASHINGTON, D.C. (NJP)—Five-year-old Ruthie Merz, lovely red-haired daughter of Yohanan Merz, first secretary of the Israel embassy, may have been trying to overcome the headache of the Suez with aspirin.

Mistaking the pills for candy, Ruthie swallowed 27 pills while her older brother looked on. He was alert enough, however, to report the incident to his mother.

After Ruthie's stomach was pumped, doctors pronounced her out of danger.

## NEW WING OPENED

JERUSALEM—A new wing to the Brandeis Vocational center was formally opened on Wednesday, Dec. 12, in Jerusalem, on the 100th anniversary of the birth of Justice Brandeis.

Israel Drops English  
As Official Language

JERUSALEM (NJP)—English will be dropped as one of Israel's official languages beginning Jan. 1. Israel Bar-Yehuda, minister of the interior, has announced that henceforth only Hebrew and Arabic will be official.

Israel inherited the three-way official language set-up from British Mandatory days.

## BUILD BIG BOAT

JERUSALEM — A 115-ton trawler, the biggest yet built in Israel, was put to sea at Haifa recently.

## From Sword To Scalpel

Yeshiva's Fencing Team Has  
An A-Average; 7 in Pre-Med

The chief prerequisites for joining the Yeshiva University fencing team nowadays appears to be a "A" average and the desire to pursue a medical career.

The fact is that although swordplay and medicine have been almost total strangers since the banning of "duels of honor," no less than seven members of the university's crack nine-man varsity fencing team are pre-medical majors who will swap their swords for scalpels when their undergraduate days are over.

Academically, the team boasts a composite average of slightly less than straight "A."

The Washington Heights aggregate is one of the best collegiate fencing teams in the East. Last season it compiled a 10-1 record, losing only to Columbia University, Ivy League champions, and winning over such nationally ranked teams as Brooklyn College. Since it was established seven years ago, the team has won 41 of 47 contests.

WHAT IS REALLY unusual about the 1956-57 squad is that its other common interest—medicine—is anything but coincidental. As a matter of fact, Coach Arthur Tauber, a one-time inter-collegiate champion, has a rather simple explanation for it: "Both medicine and fencing," he asserted, "appeal to the superior student—medicine, because of its academic scope, fencing because it is a thinking sport, something like chess."

When you consider the fact that this team has an "over-all scholastic average of A-minus, you can easily see why a good percentage of the boys would be interested in medical careers."

TAUBER pointed out that two of his best parriers attend the university as Gottesman scholars, a high academic distinction. In addition, his squad boasts the presence of the university's top student leaders, including the president of the Student council, president of the debating society, news editor of the Commentator, the student newspaper; two editors of Masmid, the senior yearbook, and the co-author of the senior play.

Moreover, the preponderance of "brainpower," Tauber said, is one of the reasons this team is so successful.

"YESHIVA UNIVERSITY students, you may know, engage in the toughest collegiate program in the country—one which consists not only of liberal arts and sciences, but a roster of Hebrew and Jewish studies as well. They are in class almost twice as long as the average college student—even longer if they are pre-medical students, because of their extensive laboratory courses."

"This means that the team members devote only three or four hours a week to fencing practice, a fraction of the time put in by players on opposing teams. You have to be pretty bright and quick to learn to overcome that kind of handicap."

"IF YOU WANT an even better estimate of how bright this particular bunch is," he added, "consider the fact that not a single one of them knew what

a "parry" or "thrust" was before coming to Yeshiva—then look at their record."

The foilmen themselves, however, quickly point to Tauber as the sole reason for their winning record. Holder of both the inter-collegiate foil and epee titles for New York University from 1939 to 1942, Tauber arrived at Yeshiva eight years ago.

SINCE THAT time, he has made fencing one of the school's most popular undergraduate activities. Although he will usually enter a season with a 20-man squad, it is not unusual for Tauber to draw 50 or 60 candidates at a pre-season tryout.

Senior letterman Joe Fischer explains it this way: "The

coach has imbued each and every one of us, not only with the desire to make the team, but with a real love for the sport."

FISCHER himself best illustrates the point. Almost a straight-A student, he holds acceptances from four different medical colleges and recently received a state scholarship for his medical study.

In addition to his rigorous medical studies, he serves as president of the Student council, the university's top student post—and the most time consuming.

Despite this load, he will continue to fence this season. "Once you've been taught by Tauber," he said, "you want to fence more than anything else."

## Mt. Zion Stone Yes, But Not Mt. Sinai

JERUSALEM — Rabbi Israel of the entrance and a stone from Goldman's request for a stone Mt. Sinai for the other side.

The ministry is complying with the request for the stone from Mt. Zion. As to the other, it said it would have to wait until the present Mt. Sinai or some other mountain in the Sinai Peninsula was definitely established as the historical site where Moses received the Ten Commandments.

The communication from the Baltimore rabbi explained the plan to use a stone from Mt. Zion in Jerusalem for one side



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## THE ARTS

Skulnik His Excellent Self,  
But Vehicle Subjects Him  
To Undignified Straining

By JOSEPH GALE

Menasha Skulnik, a clown in the great tradition, is on Broadway again in a comedy inferior to his talents.

Julie Berns and Irving Elman, who wrote "Uncle Willie" obviously for Menasha, have done more than provide him with a flimsy play. They make him strain at his lines and push too hard for his inimitable effects, and these are not for him. In fact, it is undignified to subject his gentle but undeniable stature to such an imposition.

The story of Uncle Willie, a customer's peddler, is in reality the story of a number of other people, since it is in their lives



Gale

that he dips a helping and destructive finger. There are his niece from the old country (Arlene Sax), who marries Willie's young friend (Norman Feld) and goes with him to live in a two-family house in the Bronx.

The second floor apartment is rented by error to a policeman (John Connell), his enceinte wife (Edith Fellows) and their three children (Elaine Lynn, El-

leen Merry, Kathy Dunn), over the tremendously vocal protests of a relentless young spinster (Nita Talbot) and her retiring mother (Dorothy Raymond), who want the place, too.

Meanwhile, a clipped rose-bush causes disaster; Willie's niece cannot apparently conceive; the house gets sold from under everyone; the cop dies, and after a decent interval along comes stalwart Sgt. McNamara (Martin Rudy); there is a lawsuit, which Willie resolves; Hanuka and Christmas happen (remember "Able's Irish Rose"?), and in the end (wouldn't you know!) everything turns out all right. As you can see—an insubstantial agenda.

THROUGH IT all, Menasha shrugs and hops about in his familiar way, telling his story directly to the audience, which was simply delighted with him, and roared with joy whenever its prescience was rewarded. Menasha's antics are too well-known here to require description. Suffice it to say that he represents our memories, and for many, our real selves, and that is why he is loved.

The play contains some genuinely funny lines, but they are too infrequent. A word should be said about Norman Feld, since we feel he may have a future in the theater; about the merry Eileen Merry and Kathy

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## 200 Miles From Nearest Rabbi

## Scientists Study Judaism At Atomic Works

By GERALD TURNOY

National Jewish Post Correspondent  
RICHLAND, Wash.—Although this community is more than 200 miles from the nearest large Jewish center in Seattle, it is enjoying a full-scale series of Jewish studies with the co-operation of rabbis from throughout the Northwest.

The congregation is one of the most professional in the nation, consisting chiefly of electronics and other engineers employed by General Electric at the Hanford Atomic Works here. The non-engineers include several doctors and an accountant who was cantor at High Holy Days services here.

The Richland Jewish Congregation, consisting of approximately 25 families, is holding a program each month on the subject of "The Post-Biblical Development of Judaism."

Topics for the series, which started last month, are "Beliefs and Practices of Traditional Judaism," by Rabbi Gerson Appel of Bikkur Cholim Congregation, Seattle; "Jewish-Christian Relations," by Dr. Frank Rosenthal of the B'nai Brith Hillel Foundation at the University of Washington, Seattle; "The Dead Sea Scrolls," by Dr. Arthur Lagawer of Seattle; "The Story of Modern Hebrew," by Rabbi

Joshua Stampfer of Ahava Shalom Congregation, Portland, Ore., and "Talmudic Literature," by Rabbi Joseph Wagner of Herzl Congregation, Seattle.

Daniel Goldsmith, an engineer, is congregational president. Mothers assist in conducting a Sunday School. There has been some discussion with Rabbi Raphael Levine of Seattle's Reform congregation, Temple DeHirsch, about having monthly visits from a circuit-riding rabbi who would be shared by Yakima, now with no organized congregation, and Walla Walla where High Holy Days services are the major Jewish activity.

Dunn; Ralph Alswang's agreeable set, and the charming incidental music by Sol Kaplan.

BUT IT is Menasha whom people want to see, and who, hipity-hoppety, supports the show. For them, and for us, a bare stage would have been ample.

"GOLDEN SLUMBERS," the latest Soundbook from Book Records, Inc., is wonderful to listen to, because it is about children—16 lullabies (very tender ones) separately sung by Peter Seeger (5-string banjo), Elizabeth Knight, Juanita Cascone and Robin Roberts (guitar), Frank Cooke (harp), Jean Ritchie (dulcimer), Ruth Welcome (zither), and Wallace House (12-string lute).

Some of these selections are to be found on other labels, notably Folkways, but we had never heard "Raisins and Almonds," sung by Frank Cooke, nor "Lalo," sung by Wallace House, which sounds remarkably Israeli, but is Kashmiri.

The Soundbook consists of a 10-inch LP and 30 heavy matte pages illustrated by paintings, photographs and sculpture, and reproducing the songs and words on the disc. There is also a section giving the history of lullabies, all spirally bound. This is

the fourth Soundbook, and it's a darling!

HERE ARE four cantorial, 10-inch LPs from the ABC Recording Co., and we'll take them in alphabetical order.

Arele Diamond is badly recorded. The disc peaks on the highs, there is some needle skip, and the sound fades, especially on Side 1. Diamond has an arresting voice, and we should like to hear more from him, but not this way.

Cantor Samuel Vigoda is recorded a little past his prime, but there is enough here to accord him his rightful place among the great cantors of the age. Leibel Waldman has the Oscar Julius Vocal Quartet to accompany him, and all five sound far away. Cantor Joshua Wleder's technique is irreproachable, but he sings much too loudly. All that power seems wasted without competent engineering.

Parents Wrong  
Says Editor

TEL AVIV (NJP)—The rare antics of Communists in Israel who still maintain unswerving allegiance to Moscow was never better shown than when the parents of one of the editors of Kol Haam, the Communist daily in Israel, arrived in Israel from Hungary.

Informed by immigration officials that his parents were among Hungarian refugees already en route to Israel, the editor is said to have replied:

"I'm really sorry. It seems that my parents, too, are among the victims of hostile imperialist propaganda."

## ARMY FETES AGED

NATANYA—The Israel Army recently gave a party for residents of the Malben Old-Age Home here in gratitude for their exemplary war effort.

## Your Name

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH



DEAR MR. PEARLROTH: I would appreciate it if you can tell me the origin of my mother's family name—Helbing. He father was born in Munich, Bavaria. — JOHN A. CAMP, Portland, Oregon.

HELBIING is a family name of geographical origin. It is derived from the name of the city of Elbing in West Prussia. It is a notable settlement which had no Jewish residents before 1783. The initial "H" is merely an aid to pronunciation. Many Eastern Europeans found it difficult to pronounce a word beginning with a vowel. So does the London Cockney.

★ ★ ★

DEAR MR. PEARLROTH: I am a history student who is fascinated with "Your Name" column. I would be very grateful if you would take on a task and find the origin and meaning of this family name: Gitlin, from Sluck, White Russia.—ALVIN F. RUBIN, State Teachers' College, Bridgewater, Massachusetts.

GITLIN is a metronymic, a family name derived from the given name of a matriarch. The name of the lady was Gitel, a Yiddish translation of the Italian name Bona, also known as Bine in Yiddish. The name became popular in the 16th Century in deference to Bona Sforza, Queen of Poland. The terminal "in" denotes descent. The family name Dobrin is a Polish equivalent of your name.

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# He Looks Forward Now To His Bar Mitzva

## Son of Intermarried Couple Converts Mother

By EVA SCHEER

National Jewish POST Correspondent  
OSLO—In the small Jewish community of Oslo, something which very seldom takes place in Jewish life has transpired.

Thirty years ago, Chaim Moische married a non-Jewish woman. The couple reared two daughters, both of whom are now happily married to non-Jews. After the war, when Mr. Moische returned from the German concentration camp in Norway, Mrs. Moische bore her husband a son, who is now 11 years old.

The young boy suffered from Jewish religion and traditions, being neither a Jew nor a non-Jew, and some time ago he decided to become a Jew. A fortnight ago he was circumcised, and when, in two years, he will be bar mitzva, the boy will be a Jew like other Jews.

At the party celebrating the boy's b'rith milah, which was held in the family's home here, the father explained: "When my wife and I decided to live a Jewish life, it was only after we had discussed it seriously. We have been married for 30 years, and the reason for my wife converting to Judaism, is not because she has fallen in love with a Jew! We have been in

love, and we have lived a happy persuaded her to go into such a married life for years. It is a different life, after serious re- other deep feeling which has flections."

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### BOOKS AND RELIGIOUS ARTICLES

#### SCROLLS EPISODE BASIS FOR ADVENTURE STORY

THE GREAT DISCOVERY, by Aziel Eisenberg, \$2.50 (Abelard-Schuman).

Dr. Eisenberg has made an adventure story out of the episode of the Dead Sea Scrolls, covering their finding, decipherment, identification, and disposition. There are photographs and Shane Miller's illustrations. The book is so well done it will both attract the young reader and interest him in the continuing procession of archaeological discoveries. The adult, too, will gain information and edification from this skillfully contrived and pleasing volume.

AGRIAN REFORM AND  
THE RECORD OF ISRAEL,  
by A. Granott, \$3.50 (Eyre & Spottiswoode Ltd., 15 Bedford st., Strand, W.C.2, London).

Supplementing a previous study, the author herein describes how Israel implemented pre-State Zionist ideas on land control and ownership during the period 1948-1954.



He believes that Israel's revolutionary system aspires to "tenure free from the defects of private land ownership and the rise of an agriculture without exploiters or exploited." (traditional Poale Zion expressions of doctrine). He has cited at length similar efforts in Eastern Europe, the Mediterranean lands, the Americas (but not the United States), and Asia.

He applauds early Zionist stress on a Jewish return to agriculture, to nature; the co-operative economy ("in the eyes of Herzl social reform was inseparable from Zionism"); "the advantages of national land ownership"; "the idealistic and practical value of the JNF system"; the JNF leasehold system; the "free and progressive land system"; the posits as a result of national control; and the ideal of "full complete nationalization." A compound of valuable information with traditional Marxism.

MACCABEES, ZEALOTS AND JOSEPHUS, by William R. Farmer, \$4.50 (Columbia University Press).

Josephus praised the Maccabees as pious fighters with an integrated religious and political aim; but he condemned the Zealots who fought the Romans late in the first century as mere religious fanatics.

It is the documented contention of Prof. Farmer that the Zealots were just as nationalistic in their days as the Maccabees had been almost 250 years before. He finds it understandable that Josephus would seek to please his friends the Romans by assailing their enemies in Israel. He paradoxically defended Rome and his own people simultaneously.

Dr. Farmer confutes Josephus when he declares the nationalists in both periods "motivated by the same fundamental theology." They did not differ in their attitudes toward the Temple and its practices. He employs the Qumran Scrolls to

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prove the proliferation of Jewish nationalism. Then he proceeds to set Jesus in the milieu of love of Israel and Torah, to expound his background on that basis, ending with a panegyric of the "Risen Lord."

Thus all his conclusions concerning the Maccabees, the Zealots, and the Scrolls come to the same familiar Christological climax.

THE ANCESTRY OF OUR ENGLISH BIBLE, by Ira M. Price, \$4 (Harper).

The third revised edition (incorporating late information on the Dead Sea Scrolls) of a classic work by the late professor of Semitic languages at Chicago was prepared by Profs. W. A. Irwin and A. P. Wikgren, also of the University of Chicago.

Bible study, as the public is now discovering, is a progressive process. But the work of Dr. Price still merits scholarly acclaim. For it was he who first traced, a half century ago, the writing and versions of both Testaments, as Introduction to the several English versions.

Dr. Price made no mention of

the talmudic passage on the making of the canon, or other Judaic sources, but he referred to the Targums and other generally known renditions of the Old Testament, and included in his reckonings a multitude of scholarly authorities. The references and bibliographies are outstanding.

The revising editors have included mention of Knox, Goodspeed, the recent Revised Standard, the Jewish translations, and all cognate material to the present day. Both Bible students and specialists in English literature will find this study invaluable.

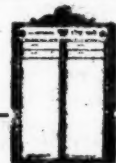
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### A SERIOUS PROBLEM

JERUSALEM — Unemployment in Israel, which reached 15,000, continues to increase and has reached serious proportions, according to the Labor committee of the Knesset.

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## BLAMING U. S. JEWRY

Golda Meir says United States Jewry is 100 per cent behind Israel, and Abba Eban compares the United States Jewish group to a coil spring, which, when under pressure, becomes stronger and bounds back vigorously.

Yet in Israel, from the leadership of the government, Prime Minister Ben-Gurion to the man in the street, there is deep disappointment with, if not actual resentment against, the United States Jewish community.

When responsible people in Israel can condemn United States Zionist leaders for not grabbing the first plane, at the outbreak of hostilities in the Sinai Peninsula, and rushing to Israel to be at her side in her hour of crisis, then something radically is wrong, and this problem should no longer be ignored.

This is a public relations job.

The United States Jewish community, with all the help it is providing for Israel, both financial and political, is yet the victim of recriminations.

All misunderstandings stem from some real or fancied grievance. But this doesn't mean that the misunderstanding need persist and grow into a schism, which is what seems to be happening.

If the United States Jewish community were in fact indifferent to Israel's fate, if it were not taking the vigorous political action which is the right of every group in a democracy, and if it were not providing the financial resources which has enabled Israel to continue to take in new immigrants, while consolidating her economy at the same time, then the animadversions of the Israelis against the United States Jewish community might be warranted.

A people under the severe stress which has been Israel's not only for the almost nine years of her statehood, but for two and three decades before that, is bound to eventually show the results of the strain.

No one hopes more fervently than American Jewry that Israel will soon be able to live a normal, peaceful life. Meanwhile, during the recurring periods of tensions, Israeli leaders, if not the Israelis themselves, could be expected to show restraint and fair judgment in respect to the American Jewish community.

## MINORITY'S PREDICAMENT

One of the dangers inherent in any minority has to do with the matter of self-intoxication so to speak in connection with the views of the group and its relation with the majority.

Within the group, through the various means of communication, the thinking of the body as a whole is advanced on various problems. Meanwhile, the majority group, not having had access to the same views as those expressed within the Jewish group and not being as concerned, is not as far along in its own thinking.

As a result, when the minority group makes a demand on the majority group, it often comes as nothing less than a shock.

What the minority group has asked was totally unacceptable at the time to the majority group, which then rejects the demand of the minority. This serves to infuriate the unthinking members of the minority group and accounts for some of the extreme expressions you see emanating from time to time from various Jewish sources.

We suppose this is an inevitable process. We see it operate in the matter of the Jewish view on the introduction of Christmas celebrations into the schools.

When the Jewish group has sought to remonstrate on perfectly legitimate grounds, the recoil of angry excitement from the majority group has been frightening.

We can also see this same phenomenon operate in connection with Israel, or over the matter of oppression of any kind and with the extension of democratic rights, in all of which areas, either through tradition or culture, the Jews are perhaps more sensitive than other groups.

It is a matter which calls for keen comprehension of the situation and intelligent handling of public relations on the part of the Jewish group lest it find itself embroiled needlessly in bitter disputes with its neighbors.

Of course, there are many times when, the cost notwithstanding, the minority group must speak up. On these occasions, the minority believes it must take a calculated risk in order to present its views to the majority. This kind of process may sound more dangerous than it actually is, for in times of even consideration and understanding, the courageous views of minorities while aimed at achieving a change in the view of the majority on some question acts also as an educational technique serving to stimulate thinking on this problem.

## The EDITOR'S CHAIR . . .

To the question why a man like Edwin G. Wright is retained by the State Department after incontrovertible proof that he had been mouthing bizarre anti-Semitic views, we can only answer that it is because he fits in with dominant State Department policy. When this pro-Arab policy of the State Department, not specifically that of the United States, changes, then Mr. Wright will be removed and a scholar, not someone who fabricates unfounded theories about Jews, will replace him.

No college faculty would tolerate a charlatan like Wright, and even the Foreign Service Institute wouldn't tolerate him for a second, were he not serving a purpose.

It must be recalled here, that when Louis Lipsky, then head of the American Zionist Council, called for Wright's removal in 1951, following publication in The POST of a report of an anti-Israel speech by Wright, it was Dean Acheson, not Dulles, who was Secretary of State. However, even Truman has since asserted that his State Department was anti-Israel.

Both Rabbi David Panitz and Mrs. Lillian Levy, our correspondent, sought to confront Wright face to face with notes written down while he spoke. These notes were clearly anti-Semitic. This request was refused.

But even this wasn't necessary.

When Robert G. Spivack, the reporter for the New York Post, asked Wright in two telephone interviews about statements attributed to him by The POST, Wright admitted that the statements were accurate. He did say they were taken out of context, so let's see whether this exculpates him or not.

Following are notes made while Mr. Wright spoke to the group in the National Presbyterian Church (NJP, Nov. 9, 1956):

The Zionist mind is like the Arab mind. Both from common culture. Both follow "leader" pattern. This is basis of Judaism. You mustn't think for yourself. We, of course, are different. We're Renaissance children, empirical and objective, not emotional.

Quotes Ben-Gurion as saying that the Jew means Israel when he says "our"

government. When he says "my ambassador," he means Abba Eban.

Israel can't bring democracy to the Mideast. The argument is specious.

Maimonides declared a heretic and ex-communicated and driven out of Spain.

No scientists among Orthodox Jews. Latter are interested only in Talmudic books and phylacteries. Orthodox Jews contribute nothing to world. Live in ghetto. Wall of Orthodoxy doesn't contribute to world, only to individual concerned.

Ben-Gurion is a Western. No Orthodox person. But he is interesting mixture. Scientific on army but not when angle is Jews. Zionist ideology comes straight out of Deuteronomy.

Mohammed asked Jewish tribe for aid in conquering Mecca, but this tribe at last moment decided to remain neutral in the fight. Afterward, Mohammed drove Jews out of Arabia forever. This became Orthodox Islam. Hence, when Jews created Israel it violated Orthodox Islam and couldn't be swallowed by Arabs.

This hodge-podge of fact and wild theory is the kind of pap that is being fed the young State Department men at the Foreign Service Institute.

Rabbi Panitz has notes taken down by one of the students at a three-hour lecture, which evidently was of much the same character as this gibberish which Wright delivered to the group at the church where President Eisenhower worships.

Rabbi Panitz, naturally, is dissatisfied with the decision of the State Department to take no action against Wright.

Following the talk which Wright delivered at the University of Indiana in 1951, he also denied reports of what he said. This report was published in the Indianapolis Star. When the Star reporter, Lester Hunt, was advised by The POST that Wright denied making statements attributed to him, Hunt bluntly called Wright a liar, which epithet we duly published at that time.

We asked before and we repeat again, were Mr. Wright's remarks directed against any other religious group in the United States other than Jews, wouldn't his head have rolled long ago?

## BO: Pharaoh, King of Egypt, Is But A Noise

By RABBI JACOB J. WEINSTEIN

The Haftorah for this week's sedra is taken from the 46th chapter of Jeremiah.

The popular insistence that prophecy is a prediction of the future is based on the profound truth that an honest description of the present will cover a situation that later stems from similar circumstances.

While history does not repeat itself exactly, it cannot always vary the expression of the fundamental human reactions to basic human needs and passions.

The basic need of a tyrant is to glorify himself, and his exalted ego will use any grist for its mill.

IN THE TIME OF Moses, Pharaoh exalted himself through the plagues. The more devastating the plagues, the more obstinate Pharaoh. He hardened his heart, exercised his spiritual muscles at the people's expense. They suffered and died that he might be brave. After all, the culture of the pyramids could find easy sanction for such vicarious courage. Pharaoh would hold out; he would not let the people of Israel go, even if it cost the last Egyptian slave. It was only, as the sedra dramatically portrays, when the Angel of Death came to the royal chamber that Pharaoh finally gave the liberating word. And even then, he regretted this action.

Kindness, strangely enough, works the same way in the heart of the tyrant. Nasser and Nasser, the successors of Pharaoh, have received many kindnesses at the hands of the Western powers. There was the great act of protective kindness when the United Nations stepped in to prevent the troops of Israel from invading Egypt in the war of liberation. This did not soften the heart of the Egyptian dictator. There was the great act of renunciation when Britain pulled out of its Alexandria base and left an immensely valuable military

installation to Egypt. This did not soften the heart of Nasser. There was the constant shipment of food supplies, military equipment, money and technical assistance from the United States. This did not soften the heart of Nasser, either to his own poor or toward his Israeli neighbors.

WHEN IN SHEER desperation the gadfly flies from the North, England and France, decided not to spare the rod and try force where cajolery had failed, we were deprived of seeing the outcome of this different approach by a peculiar alliance of high idealism and the most cynical imperialism. The heretofore hostile Eagle embraced the Bear in a strange fellowship to save Nasser from the consequences of his evil deeds. Never in history has so glaring a military defeat been converted into so decisive a political victory.

Did this soften the heart of Nasser? Not at all. He now blithely announces that the six-point program for peace in the Middle East is no longer acceptable to him, that he will negotiate neither with England-France nor with Israel. How prophetic indeed was Jeremiah:

"They cried then: Pharaoh, king of Egypt is but a noise: He had let the appointed time pass by. . . . Egypt is a beautiful heifer. But the gadfly of the North has come upon her; Also her mercenaries in the midst of her are like calves of the stall, for they also are turned back; They are fled away together. They did not stand for the day of their calamity is come upon them, the time of their visitation."

It may be that if the gadfly of the North is too much delayed, the gadfly from the East and South—Israel—may have to repeat its visitation.

JANUARY 4, 1957

2 SHVAT 5717

## The NATIONAL JEWISH POST

GABRIEL COHEN Editor and Publisher

Published every Friday by The National Jewish POST, Inc., 546 S. Meridian Indianapolis 6 Ind. in 5 editions.

CHARLES ROTH, Executive Editor, National Edition  
BERNARD WALDER, State Editions Editor  
ALVIN GOODMAN, News Editor  
FRANK GROSS, Circulation Manager  
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National Edition: 110 W. 40th St., New York 18, N. Y. Longacre 4-2597 — Chicago Edition: 130 N. Wells Chicago Ill. RA ndolph 6-7807 — Indiana Edition: Box 1633 Indianapolis 6, Ind. ME irose 4-1307 — Kentucky Edition: 423 Citizens Bldg., Louisville Ky. JU niper 4-7201 — Missouri Edition: 722 Chestnut St., St. Louis, Mo., CE ntral 1-6395 — Israel Office: Gabriel Roos, Manager, Gileadi Road, Beit Roos, Talpith, Jerusalem



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## HAVE OURSELVES TO BLAME FOR EFFECTS OF CHRISTMAS

● Editor, National Jewish POST: Of course, everybody did not attend, but they knew about it. In short, every home, by its practical Jewish living, was able to vaccinate its children against the anti-Jewish viruses. Of course, when the vaccinations stopped, the disease spread! This is not to imply that efforts should not be made to reduce the dumping into our life stream, but in my opinion too much reliance should not be placed on this. The germs will always be there; the environment was always more or less saturated with them and always will be, our wishful thinking to the contrary.

It has occurred to me that we are attacking the problem at the wrong end.

Many years ago when I was attending school, Christmas themes also dominated our music and art work at this season of the year. I can remember that Santa Claus and trees were made, Christmas carols were sung, and plays of Christian religious content were performed. I remember myself writing a letter to Santa Claus while in the second grade.

All this, however, was taken in stride by the Jewish family. When we left the school room we came home to a traditional Jewish home. We were not subjected to a double kashrut standard. "Our home is strictly kosher (sic) but outside we are not careful."

We were taught that Shabbat was different from the other days of the week; our fathers worked on that day because they were forced by economic forces. Our mothers did not work. We knew that shul services were held not merely three times a year, but three times a day, every day.

The one sure way to avoid infection or to minimize its effects is to implant the proper antibodies into every Jewish person. And this can be done only by truly Jewish observance and education outside the public schoolroom. And I don't mean by setting up Hanuka bushes decorated with dreidels instead of colored balls typical of Christmas tree decoration.

We have become weaklings and cry babies. We want to be carried, not walk on our own two feet. When I went to school the teachers expected their Jewish students to be absent during Jewish holidays, and many classroom programs were modified, possibly grudgingly, to take care of this.

Let's fight, yes! But let the main effort be directed against ourselves, the real culprits, in our present deplorable situation.

ISRAEL R. COHEN  
Cincinnati, O.

## Encourages Mrs. Levy To Continue Fight

● Editor, National Jewish POST: May I offer congratulations and my sympathy to reporter Mrs. Lillian Levy. Naturally, my congratulations are for her wonderful strength of character in continuing the fight against the bigot Wright. My sympathy is extended to her because if there is any possible way for our State Department to back up and protect their pet bigot that way will be maintained.

A somewhat analogous situation (on a much smaller scale) happened to me in my home town.

A man I went to school with from first grade, who was and is an exceptionally brilliant man, was sent to Israel in 1948. Ever since, he has lost no opportunity to speak before the Rotary club, the Kiwanis club or some church group in our home town. His are "the words of authority" on how bad the Zionists are, how Israel should never have happened; it is an execrable on the stricken bodies of the poor Arab countries, ad nauseum.

Like the wonderful Mrs. Levy, we must fight (fairly and unyieldingly) every step of the way. We will win. It is just harder against all the willing and disturbed anti-Semites. They will have their day in the limelight, and their messages of indirect anti-Semitism give their audiences a vicarious hate thrill.

Shalom, the best of New Years to The POST and to Israel.

MRS. MARY BOLOTIN  
Los Angeles, Cal.

## Asks Letter Writer If He Observes

● Editor, National Jewish POST: In your issue of Dec. 21, Bernard Teitelbaum, in his scorn for Reform Judaism, flatly declares that to be a Jew one must observe all 613 Commandments without exception.

I should like to ask him a simple question, and get a simple answer. The question is: How many of the 613 Commandments does he personally observe?

EDWARD E. GRUSD  
Washington 1, D.C.

## Israel Songs Barred, But Audience Differs

ANKARA—The campaign which has led to the withdrawal by Turkey of its ambassador to Israel took on a new angle when Israeli singer Shimshon Bar Noy, now appearing at a night club here, was requested by the management not to sing Israeli songs.

Shimshon had no alternative but to comply.

However, when his announced program ended, the audience inevitably called for request numbers—and without exception these were always Israeli songs. Shimshon, while the management watched apprehensively, complied with alacrity.

## NEW AT HEBREW U

JERUSALEM—Prof. Abraham Robinson of the University of Toronto has been appointed professor of mathematics at the Hebrew university here.

## Has Questions For Israel Backers

● Editor, National Jewish POST:

We are constantly urged to adopt a positive and sympathetic attitude toward Israel, the final argument being that this is good politics even on the lowest and most realist terms since "Israel is there now," whatever the origins and the means by which Israel was established. Such a positive and sympathetic attitude, it is argued, would promote Near Eastern and world peace.

This line of reasoning, plausible as it may be, ignores that Israel is both a fact and a concept, and that while the physical fact of Israel is recognizable enough, the concept which gave rise to this fact (as it is now) is not and has never been clearly delineated.

It is this almost undefinable mystique surrounding the concept of Israel which is perhaps the most important single factor which American citizens, American policy makers, and world diplomacy will have to take into account in regard to a positive and sympathetic attitude toward Israel.

I hope that it would not be construed as anti-Semitism for one of your readers to suggest in all humility, that as America moves more positively toward helping to bring peace to the Near East, the time has now come for a seriously analytical reappraisal of the concept of Israel, not only by Jews (Americans, Israelis, Zionists, and others), but also by Israel's well wishers in the West in official and non-official circles.

What one has in mind is that attempt should be made by the people just mentioned to ask themselves some fundamental questions about the status and role of Israel in the context not only of the Arab world but also in that of Jews in America and elsewhere in the world and the whole policy of America and the West toward African and Asian people and the realization of world peace.

More specifically, I would suggest that some such questions as follow should be asked and reflected upon:

1. Is the concept of Israel as it seems to stand now reducible to geographical limitation?
2. Is the marriage between Israel and the Diaspora a necessarily continuous and dynamic relationship?
3. Is the growth of a militant Near Eastern Zionism with its own logic and momentum compatible with the long-term interests of the majority of Jews in the rest of the world; the Arab (both Christian and Moslem) inhabitants of the Near East, or Near Eastern and world peace?
4. Is exclusive underwriting of Israel by American Zionists compatible or reconcilable with

## Mother, Israeli Heroine, Not Doing So Well

## Baby Born While Mother In Coma Gains

By LILLIAN LEVY  
Washington Bureau Chief  
WASHINGTON, D.C. — The miracle of tiny, three and a half pound Susan Edith Evelyn Edelstein, born prematurely last month while her mother lay in a deep coma, has captured the heart of Washington.

The infant's father is Julius C. C. Edelstein, administrative assistant to retiring Senator Herbert Lehman of New York.

SUSAN'S MOTHER is the former Riva Ben-David, heroine of Israel's War of Independence, who married Mr. Edelstein while she served here as assistant to

the military attache of the Israeli embassy.

Last June, less than nine months after her marriage, Riva Edelstein was stricken with a brain ailment and was taken to the hospital after losing consciousness. Her heart stopped beating and she stopped breathing before scheduled brain surgery. She was revived but has remained in a coma since.

SHE IS under special care and study at the National Institute of Health Research Hospital in Bethesda, Md.

13 ounces at birth, was born by normal delivery; and her pediatrician, who wishes his name withheld, reports that she is gaining steadily. "We have every reason to hope now."

MRS. EDELSTEIN'S future is less hopeful. The attractive brunette seems to be losing ground and has not regained consciousness. She is an only child. Her parents live in Tel Aviv.

All Washington hopes with her father that the miracle of Susan may bring consciousness.

## MYSTERY PERSON CONTEST

## Mystery Person Contest Goes Into Third Week

No one has guessed the Mystery Person thus far, which means that hint number three is being given this week.

Either the wits of POST readers are growing dull, or the hints are becoming stiffer or perhaps more confusing.

So far in the contest, only 25 Jewish men and women have been Mystery Persons, and at this rate, although the contest is just about a year old now, the contest can go on for years and years before the prominent Jews of the world have been exhausted for our purpose.

The third hint is:

Who was it that said: "Any Jews who wish to leave their homes in North Africa must be free to emigrate to Israel or anywhere else, and to take their property with them. There must be no pressure, either from within the Jewish community there or from outside the country, urging emigration to Israel."

The second hint for the Mystery Person was:

The Mystery Person warned early of the continued persecution by the USSR of its Jewish citizens.

The first hint for the Mystery Person was:

The Mystery Person is one of the leading liberals in the United States.

The rules are: The Mystery Person will be a living Jew, who has been identified in some way with the Jewish community. The Mystery Person may be a man or woman and can live in any part of the world.

Prize money is \$25, but each week a new hint will be given, while the prize money will be reduced by \$5 until the final week when only \$5 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, Jan. 7 (or Tuesday, Jan. 8, if the reader lives west of Denver, Colo.). In case of a tie, the prize money will be divided equally among those answering correctly. Correct answers which reach our office after the paper has gone to press will be included in the following week's contest. Answers should be addressed to The Mystery Person Contest, P. O. Box 1633, Indianapolis 6, Indiana.

## MYSTERY PERSON CONTEST

### National Jewish POST

P. O. Box 1633, Indianapolis 6, Ind.

The name of the Jan. 4 Mystery Person is:

Name of Contestant \_\_\_\_\_

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American effort and interest in establishment of impartial, peaceful, and organic economic and other links between Israel and her African and Asian neighbors?

It is these and similar questions rather than details about compensating present refugees, repatriation, alleged persecution of Egyptian Jews, the Canal, or frontier rectification that pose the really vital issues.

The American people cannot afford to blunder with goodwill in this region without deep and

charitable thinking on these issues before it commits its sons and its treasures. The Near East has been the graveyard of nations and peoples who would not come to intellectual and moral grips with vital issues, as the Prophets have told us.

JAMES STAVER  
Chicago, Ill.

## EGYPTIAN JEWS IN ATHENS

LONDON—One hundred forty-eight Egyptian Jews arrived in Athens last week, according to a report received here by the Jewish Agency.



# Haifa, Tel Aviv Teens Riot As Rock and Roll Catches On

By LEO HEIMAN  
National Jewish POST Correspondent

HAIFA—Rock and roll has landed in Israel with a crash. Police squads have had to be called out to quell teenagers rioting over James Dean, of the movie "A Rebel Without A Cause," now playing for 16 weeks in packed houses in Tel Aviv and Haifa.

Some Tel Aviv teenagers also are sporting the so-called "Dean outfits" consisting of blue jeans and rumpled T-shirts.

**DURING THE** Israel premiere of Columbia's "Rock Around The Clock" at the Armon cinema here, police vans had to be called out repeatedly to restrain the fans who broke seven chairs and shouted, clapped and stomped to the music.

On the following day, a police van stood by all the time, but this did not prevent the wildly enthusiastic fans from jumping up and down on their seats, dancing along the aisles and hollering at the top of their lungs.

Tickets for "Rock Around The Clock" are unobtainable.

**IN TEL AVIV'S** Armon-David cinema, where "Rebel Without A Cause" is being shown, rioting teenagers broke the movie theater's show-windows and stole all the pictures of Dean. When the police arrived, they found only glass splinters and empty showcases where Dean's pictures had been.

Some Hebrew papers have spoken sadly of the teenagers' craze for Dean and rock and roll.

**SERIOUS** columnists, editorial writers and educational authorities, on the other hand, have

pointed as the craze as a passing fad. The same youths who riot wildly in Haifa and Tel Aviv volunteered to dig border fortifications only a few weeks earlier, have volunteered to help the border settlements harvest their crops now, and are going to enlist in the armed forces in 1957, or, at the latest, in 1958.

The same juvenile rioters stood in long queues to donate blood to wounded Israeli soldiers, and pestered draft-board officials twice a day to enlist them in the armed forces in spite of their age. (Voluntary enlistment is from 17, national-service draft from 17½-18).

Taking a different point of view is the Communist press, which has denounced America for poisoning the minds of Israeli youth, for shipping sexual perversion to Israel in the guise of perverted dances and motion pictures, and for inciting war against peace-loving Arab countries.

**THE COMMUNIST** daily Kol Haam has been removed from newsstands and few read it. Nevertheless, the Red paper was furious because some Communist Youth organization teenagers

have fallen for the twin lures of James Dean and rock and roll, letting Marxist principles fall.

In this writer's opinion, the Dean craze will pass in a few months, weeks even, and there will be no Dean cult or Dean shrines, as in other countries, but rock and roll is here to stay.

Local composers and band-leaders are jumping on the rock and roll wagon. Dancing teachers got into the picture by offering a packaged deal of 25 rock and roll, mambo and square dancing lessons for 100 pounds (\$55).

Rock and roll has been translated into Hebrew as "kfoz va'sov" (actually: jump and turn) and songwriters are working overtime to line up some fresh-sounding Hebrew lines to the American tunes. Rock and roll platters are in greatest demand at shops.

One enterprising teenager rented a tape-recorder and sat through two performances of "Rock Around The Clock" at Haifa's Armon cinema, to record the music, and now is selling tape copies for 10 pounds (\$5.50) each.

## Private Schools Also Part of Democratic System: Pilch

### Day School Pupils Shouldn't Be Penalized

NEWARK, N.J. (NJP)—Children who go to Jewish day schools should not be penalized by lack of attention from community leaders, according to Dr. Judah Pilch, executive director of the American Association for Jewish Education.

Speaking before the weekly Jewish affairs luncheon at the Hotel Carlton, Dr. Pilch stressed the need for observance of the principle that it is the "responsibility of the community to be concerned with all types of education given to all children in a given locality."

"**CHILDREN WHO** attend the day school merit the same attention as children who attend an afternoon Hebrew school," he said. "They need not be penalized because their parents have chosen a type of school whose raison d'être is questioned by certain elements in the community."

"All children have a right to the loving care of their parents and the leaders of their community. The nature of support, be it financial, moral or educational, is a problem to be ex-

plored in each community according to the mores of the community and its orientation regarding support of Jewish educational endeavor."

**ALTHOUGH** Dr. Pilch conceded that the public school "offers the best environment for the training and inculcation of the democratic way of life," he emphasized that private schools, whether secular or religious, are also a part of the American democratic system.

"The Jewish day school," he said, "is a private school designed to give a small segment of American Jewish children an intensive Jewish education, at the same time meeting the maximum requirements of the public school system."

"**WHILE THE** afternoon Hebrew school will continue to service the overwhelming majority of Jewish children, it is important to recognize the validity of the day school for the children of those parents who prefer a maximum Hebrew education in a rich Jewish atmosphere."

## 200 TEACHERS SHORT IN L. A., BUT NONE ARE AVAILABLE

LOS ANGELES (NJP)—A number of Los Angeles Jewish schools may have to shut their doors or curtail their programs, a recent education conference on education was warned here.

Professor Morris Leibman, newly appointed executive director of the Los Angeles Bureau of Jewish Education, said that 200 qualified teachers are needed immediately by the nearly 100 schools in the area.

**FIFTY** full-time, or weekday, teachers are needed and 150 part-time, or Sunday school, teachers must be found "and we don't know where we can find them," said Prof. Leibman.

Another thorny problem is that of salaries for Jewish teachers. At present, salaries range from \$3,500 to \$5,800 a year.

"**UNLESS WE** can raise salaries and increase the teachers' social status, we will not be able

to attract qualified young men and women to the Jewish teaching profession," said the BJE official.

The 400 educators and parents, who attended the parley, adopted a resolution calling for: Raising the economic and social status of Jewish teachers; developing comprehensive plans for recruitment and utilization of new personnel; co-ordinating educational placement services; and extending and improving in-service and pre-service educational facilities.

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